JULY ☆ 1941

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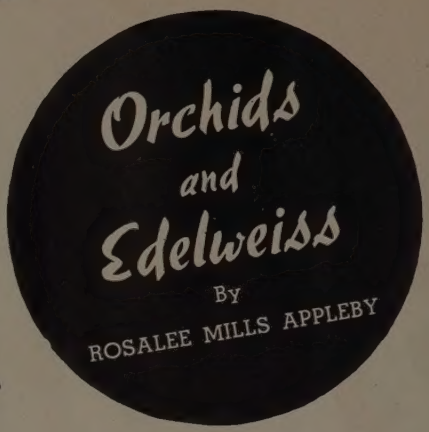

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E MUST NOT BUY RELIGIOUS LIBERTY IN RUSSIA OR ANY OTHER STATE!

(Permission is granted to reprint this editorial in whole or in part providing credit is given The United States Baptist)

ELIGIOUS liberty in Russia must not be bought at the price of guns and ammunition.

There are some who feel that the religious bodies in the United States should take immediate action suggesting that the Government of the United States make as one of its conditions for supplying war materials to Russia the granting of religious liberty throughout the Russian state.

We do not believe that religious liberty in Russia, or anywhere else, should be purchased the price of war materials. We do not believe that "trading or swapping" instruments of death will bring true religious liberty to any people.

If we are to have religious liberty let it come the inevitable result of the law of God, and because of the renaissance of the moral fiber of an aroused civilization. The Christian forces of America can not afford to compromise in the realm of religious liberty.

Russia is led by a Godless, atheistic, and bloody group of outlaws and brigands. Germany under the heel of the same brand of cutthroats, and pagans. It is our sincere hope that these brutes of a common father may liquidate one another and that they may wallow in their own bloody gore.

May God grant that the conflict now raging between the Germans and the Russians spell the end of the ruthless leadership in both nations.

President Roosevelt has indicated that the Government of the United States will supply materials to the communist state if it is requested. We leave the wisdom of this offer in the hands of the President and his Cabinet. So far as we know, the President did not base his offer on conditions. No doubt conditions will be made if and when the Russian government formally requests aid.

If and when such a formal request is made the President might offer aid on the condition that religious liberty would be granted. But we firmly protest against the Christian bodies of this Nation suggesting that we swap guns and battleships for religious liberty.

If it were done, and if religious liberty were granted, such liberty would be at the compromise of morality and Christian principles. We are willing to fight, even to die, for religious liberty but we are not willing to have such a high and noble principle dragged into the realm of the kind of politics that is practiced in most of our international relations.

Imagine, if you will, the Christian bodies of the United States sitting at a conference table with the most ruthless and anti-Christian leaders in the world's history, and speaking across that table say to these Godless creatures . . . 'we will trade you guns, shells, ships, airplanes, all the other instruments of death possible, for religious liberty in Russia.' No doubt they would agree and as a result they *would* get war materials and we *would not* get true religious liberty. We now come in the midst of a crisis in Russia and we propose to wave the big stick. We begin to cry with a loud voice 'give us religious liberty and we will furnish you with shooting irons!'

This is no time for Christian groups to run ahead of God. The hand of God is not weakened. In fact it is strengthened. Let us be wise enough to gain our objectives without compromise. True religious liberty in all nations, we believe, is soon to be realized. The laws of God are inevitable and the moral conscience of the world is aroused.

Mike Elliott

Publisher

Successive Editions

JEFF D. RAY

When I was a small boy my grandfather took a paper printed in New York called the *Banner of Liberty*. It published a serial story all about Violet and Jasper and Mr. Langdon. The last line each week read—"To be continued." It always came just when the story was most interesting and usually when one of my favorite characters was in a critical situation.

Being a child and not a psychologist I would complain almost, if not quite, angrily at the publisher for cutting the story short at the wrong place. My mother would try to comfort me by assuring me that it would come out all right in the next week's paper. And sure enough it always did. But even to this day I grow impatient waiting for the end of a continued story.

Is this not a parable of life? Is it not fine that this experience we call life is in successive editions and that the whole story is not told in the first issue? If, as it frequently does, the first installment ends disappointingly or even tragically, there is great reinforcement in the assurance that in the next issue it will come out all right.

I am glad the whole story of life is not told in the first edition. A man loses his money. How fine if he can fully realize that he has not yet come to the end of the story! In tomorrow's edition he will find that a man has to lose more than money to be broke. In this second issue he will see that losing his money was after all a blessing in disguise, both for himself and for his family, in that it led them to put being somebody above having something.

A friend of mine lost his leg and it was a tragic ending to the first issue—but it was a continued story. Often have I heard him say, "I now thank God for the loss of my leg. I'd rather be what I am with one leg than what I was headed for with two."

The light in the home goes out in the death of the dearest loved one. How fine that the life story does not end at the grave! There is another edition being printed across a river and in it the story will be continued. That Master Printer who said, "Let not your heart be troubled. I go to prepare a place for you," will issue for those who trust Him another edition revised and greatly improved. There is good in that experience though it "doth not yet appear." Somewhere in the progress of the story, it may be in the far distant "ages to come," the good Master will extract from this experience the revelation of the "exceeding riches of his grace." In that continued story in the new issue everything will come out all right and it shall be made plain that all things, the bitter and the sweet alike, actually work together for good to those who love God.

Perhaps you are right now in the midst of a trying and maybe even a tragic experience. But, brother, it is a continued story. Wait patiently for the next edition. Only trust God and do His will and when life's story is fully written it will surely have a peaceful and happy ending.

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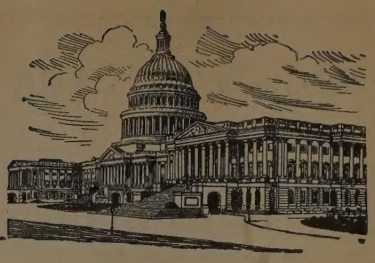

PREPARATION FOR PEACE NOW

CTION by our recent conventions in adopting resolutions looking to a study of peace plans which will result in a just and righteous and lasting peace after ıe conclusion of the present war, was of more than passıg significance. It was recognized that such a peace must e based on Christian principles and ideals.

The Southern Baptist Convention in its session at irmingham appointed the officers of the Convention as special committee to "lend itself to the advancement of ıch Christian ideals as would lead to the establishment ıd maintenance of a just and righteous peace;" while ıe Northern convention, meeting at Wichita, expressing s disapproval of totalitarianism declared that "the prinples and spirit of Jesus form the foundation on which ny just and lasting peace must rest," and recommended cooperation with other religious bodies in studying varius proposals for a just and enduring peace."

There must be preparation for peace, just as there has een preparation for war. Not only must there be deep ıd thoughtful study of the measures which should be dopted in the international agreements to be reached on ıe conclusion of the war. There must also be the creation f a widespread public sentiment in favor of just and lastıg measures: and this public sentiment must be impressed pon the minds of those who will be responsible for draftıg the peace treaties. If these terms are not based in ıeir fundamental concepts on the eternally grounded rinciples of truth and justice and fair-dealing as taught y Christ, there will be no lasting peace.

It is essential, therefore, that Christian bodies begin) make their voices heard now. It is vitally important to ıe future welfare of the world that Christian forces make nown their belief that any peace which is to be enduring ıust be based on Christian ideals. They must study the roblems involved in the numerous and complicated issues hich will be discussed at the council table on the conlusion of the war: and they must make their views known. hristian forces must have a part in this settlement.

Here is presented a great challenge and a great opporunity. It is a challenge to our courage and our faith: an pportunity to perform one of the greatest services for the ause of Christianity and the future good of man that has ver been presented to us.

If the Christians of this Nation, uniting with Christians of other lands, succeed in making their voices and their influence felt to the extent of bringing into being peace terms that will be "just and righteous," peace terms that will be based not merely on selfish and mundane national considerations but on the unselfish and charitable principles of Christianity as revealed in the teachings of Christ, they will have accomplished something for which all "future generations will rise and call them blessed."

It may be said that it is too early as yet to consider what peace terms may be adopted after the war, and that it is impossible now to foresee what conditions may prevail when the time comes for final discussion of these terms. It is true that these future events are not entirely clear. Nevertheless it is our duty as Christians to make a thorough study and analysis of the many problems with their ramifications and connotations which will be presented to the statesmen and the leaders of the nations when they sit down at the conference table at the close of the war, prepared to draft terms by which the future destinies of nations and of peoples will be guided. In this conference the Christian forces of the world can make themselves felt, if they will begin now to study and to think seriously and constructively about the problems and the issues which will come before that conference.

It will not do to wait until the peace conference is ready to meet or is already in session. There must be advance preparation, with certain broad principles outlined so that they can be presented at the proper time to the authorities and to the governments responsible for drafting the peace treaties. These principles must be presented in such a manner that they can be applied in a constructive and practical way to the various issues—political, economic and social—which will have to be considered by the makers of the peace terms.

This is a task worthy of the Christians everywhere. Our denomination, through its Conventions, has taken a stand in favor of such study. The work should be started now, in order that all light possible may be thrown upon the subject. It is no easy task; but it is one that should challenge our utmost Christian endeavors.

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THE WORLD'S GREATEST BAPTIST JOURNAL

NORTHERN BAPTIST AFFAIRS

By M. E. McINTOSH

RATHER mixed reports have become current regarding the action taken at Wichita in respect to the Board of Education and the Publication Society. To say that there has been a merger of the two organizations, as some have described the situation, is not accurate. The steps taken to date may be summarized as follows: A committee of conference which had been working on a program meant to cover all phases of Baptist educational work submitted "A Proposal for the Close Coordination" of the Publication Society and the Board of Education. This proposal was in principle approved by the Board of Education and there seems to be little doubt that similar action will be taken by the Philadelphia board, which has been called to meet for that purpose on June 17th.

All this means that the two organizations are experimenting with a degree of coordination that may later result in a more complete union. Each will retain its corporate identity, for although it is provided that they shall have identical members of their boards of trustees, they will continue to be two separate boards nevertheless. For both to acquire the same personnel will take some time because of the rule under which part of the membership is retired each year. If the Publication Society approves, as it is expected to, Luther Wesley Smith will serve as executive secretary of both boards, for a joint administration is one of the objectives toward which the committee of conference has worked. The Publication Society will retain its present activities; the Board of Education's work will be assigned to departments, including one to deal with schools and colleges. For this, which is virtually a continuation of Dr. Padelford's work, a leader has to be found, either Dr. Fetter, who is serving as interim secretary, or another. It will be seen that a good deal remains to be done before the plan can be considered settled in all its details, but something has been accomplished by way of simplifying and unifying the educational processes of the denomination. It should be said that at least until a later stage of negotiations is reached, either board can withdraw from the arrangement.

Youth Organization

The new youth organization enters into the program outlined by the Committee of Conference and the leader to head the staff of this new fellowship for young people is being sought. The slowness with which results have been produced in this case illustrates the difficulties that are met with whenever an attempt is made to change the status of old, established organizations. The Council on Christian Education has been wrestling with its problems for no less than seven years. Reorganization in this field was one of the tasks imposed by adoption of the plan of the Commission of Fifteen at Rochester in 1934. On the Committee of Conference the Board of Education was represented by W. W. Charters, Mrs. C. D. Eulette, Dean N. M. Runnals, C. C. Tillinghast, Douglas Clyde McIntosh, A. W. Beaven, and Newton C. Fetter. Publication Society representatives were H. Theodore Sorg, Edwin T. Dahlberg, O. H. McDonald, H. L. Jenkins, Dean R. H. Rivenburg, Charles Walton, H. G. Weston Smith, and Luther Wesley Smith.

Promotion

So far as promotion is concerned, interest centers in the World Emergency Fund of $600,000 for which delegates to the Northern Baptist Convention, without a single dissenting voice, voted at Wichita. Actually what is proposed calls upon the denomination to raise only about $300,000 more than was produced last year, if we consider the amount raised for world relief and special projects. We are still so far below the demonstrated capacity of Northern Baptists when it comes to giving for missionary and benevolent aid that there should be no difficulty in raising this emergency fund, at the same time holding to last year's standard with respect to the Unified Budget. With an all-out effort in every church, the $600,000 can be raised before the end of the calendar year.

Future Exhibits

In the last two conventions the exhibit has been so popular that Wichita gave rise to various suggestions for further development of the exhibit idea. Visualization is the answer when inquiry is made about the reason for the sudden upsurge of interest in what was formerly a convention annex that was quite unlike its modern successor. With such opportunities as visitors had at Wichita, many will learn more in the exhibit about Northern Baptist activities that are maintained by the Unified Budget than they will in the Auditorium. One suggestion that has been heard is that the Program Committe might profitably give the same considera tion to topics to be presented in the ex hibit that is accorded to the usual pro gram of addresses and reports. Possibl some matters which now take up tim when the Convention is in session migh to better advantage be dealt with in th exhibit, where it has been the practice t have a certain number of speakers appear Some extension of this idea might be good thing to experiment with.

States and cities are adjusting thei promotional work to the new plan whic was agreed on last winter, whereby thre regional representatives act for the North ern Baptist Convention, and each stat assumes responsibility for the promotiona work within its own borders.

In Illinois Rev. Russell F. Judson ha been appointed director of promotion fo that state. He has been a minister sinc 1926 and comes to his present post fron the pastorate of the Cherry Street Baptis Church in Albany, New York. Th Illinois Baptist State Convention and th Chicago Baptist State Association jointl called Mr. Judson to the promotional task

Rev. Benjamin P. Browne, formerl pastor at Holyoke, is the director fo Massachusetts. Massachusetts is wel equipped in respect to its promotiona work for the present state secretary, Rev Isaac Higginbotham, was formerly i charge of this department.

In Metropolitan New York the tem porary appointment of Rev. R. Donal Williamson has been made permanent Mr. Williamson took over the promotiona work in New York City upon the retire ment of Dr. E. C. Kunkle last winter The new director was formerly a membe of the Northern Baptist Field Activitie staff.

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GOVERNOR AND BAPTIST LEADER

By G. MERRILL LENOX

When a member of the nominatin committee called Governor Harold E Stassen from Wichita, asking him if h would accept the vice-presidency of th Northern Baptist Convention if elected he responded, "At the beginning of each year, I budget my time, apportioning considerable bloc of it to religious activi ties. I am, therefore, willing to serve m denomination in whatever manner I ca be of the greatest help." Governor Stasse

as elected to the vice-presidency.

This thirty-four-year-old chief executive of the Commonwealth of Minnesota no novice in church work. He has been member for many years of the Riverew Baptist Church of St. Paul. His stor, the Rev. John Wobig, reports that attends his local church regularly, expting when he is absent from the city. e is highly respected by all his fellow embers who call him "Harold," having atched him grow up in their midst.

His special Christian interest in earlier ars was the Baptist Young People's nion of America. "Church people," he ld me earnestly, "must not lose sight of e values of youth gatherings as a means formulating ideals and standards that ill endure for life."

Governor Stassen believes that one the functions of the church is "to delop public opinion, to point out worthy bjectives, though it must not meddle in rtisan politics".

The new vice-president of the Northern aptist Convention completed grammar hool at eleven years of age, high school fifteen and received the degree of achelor of laws at twenty-one. He comes German, Scandinavian and Czech anstry, his mother having been born in ermany. He married a girl in his own urch, Miss Esther Glewwe; they have son Glen who is about five years old.

Dr. W. A. Elliott, president of the orthern Baptist Convention, and Vicesident Stassen will constitute an effecve team of leaders. In spite of the rbulent conditions which surround us, e year just entered should be one of otable advance and high achievement by orthern Baptists in all aspects of their ork.

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RDERS FOR "TOWARD THE MARK"

In early autumn our second World dvance booklet "Toward The Mark" ill be ready for distribution. Advance rders should be placed through your urch and the state office, or they may e sent to the Baptist Literature Bureau, 52 Madison Avenue, New York. The rice is ten cents for a single copy, or ve cents when ten or more copies are rdered at the same time. A few copies f the first book, "Follow On," can be pplied to those who want to make sure f a file of the series, which will consist f four annual publications.

PROFESSOR MATHER NAMED CHAIRMAN OF SOCIAL PROGRESS COMMITTEE

The organization of the Council on Christian Social Progress was consumated at the recent sessions of the Northern Baptist Convention at Wichita, Kansas. The establishment of this Council was authorized by official action in May 1940 in Atlantic City and a plan approved for the selection of its personnel. The Council absorbs all of the functions and responsibilities of the following standing committees of the Northern Baptist Convention: the Committee on Social Service, the Committee on the American Home, the Committee on Exemption from Military Service of Baptist Conscientious Objectors, and the Committee on Race Relations.

The first executive committee of this newly created agency consists of the following officers: Professor William G. Mather of Franklin College, chairman; H. G. Weston Smith, vice-chairman; G. Merrill Lenox, secretary; John Singleton, treasurer; and Norris L. Tibbetts, member-at-large.

Other members of the Council are: Dana M. Albaugh, Miss Frances Anderson, Mrs. Edwin A. Aubrey, G. Pitt Beers, Winfield S. Booth, Hayes Braker, George Earl, M.D., Richard Hoiland, Ralph A. Jensen, Edwin Phelps, S. C. Ross and Mrs. L. W. Smith.

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SOUTHERN BAPTIST AFFAIRS

By J. M. DAWSON

Looking back upon the meeting of the Southern Baptist Convention in Birmingham, most of the messengers agree that it marked a new advance. Not only was this indicated by the record attendance, the sustained interest, and the vast increase in volume of service, statistical progress, and financial improvement, but in the fine unity and splendid optimism which prevailed. These Baptists have turned homeward with new encouragement for another year's undertaking. To recapitulate: In one year, they gained 241 churches, had 245,500 baptisms, experienced a net gain of a thousand in membership, bringing the total to 5,104,327, while the contributions reached $40,359,038, representing a gain of $3,222,507. Of this $6,267,263 went for Missions, Education, and Benevolence, and the rest for local church work. The Golden Jubilee of The Sunday School Board will long abide in grateful memory.

When the Executive Committee convenes in Nashville on June 11, it will assemble in much assurance, for the vote against the resolution proposing to disturb its membership was so decisively defeated in the Convention that this suggestion will probably not arise again.

Many leaders spoke publicly in high praise of the Committee's efficiency, of its notable achievements, especially in denominational refinancing, and of the fraternal relations which the Committee sustains toward all the boards, institutions, and agencies of the Convention. Several matters of great importance were referred to the Committee, and these will have attention in the June meeting.

A most astounding increase in contributions to the Hundred Thousand Club during the spring months lends strong hope that this fund which has already reduced Southern Baptist indebtedness by more than $1,000,000 since its inauguration, will bring the Convention out of debt by 1945, the Centennial Session in Augusta, Georgia, birthplace. This is well nigh assured in view of the fact that an additional cash offering during 1943 has been authorized, besides amounts out of the Regular budget allocated for debt paying.

United China Relief is receiving attention in many of our Southern cities. The Convention in Birmingham made a cash offering in excess of $4,000, to this the Nation's great benevolent gesture of good will toward the suffering Chinese. It happens that I am the general chairman for the city-wide effort in my own home. The visit of Foreign Mission Secretary C. E. Maddry to Waco coincidentally with our campaign for funds has helped materially.

Commencement season finds Southern Baptists with sixty-five schools as compared to 132 in 1920, but with an attendance of 32,000 as compared with 31,000 at that time. Furman University, Greenville, South Carolina, is our oldest institution of higher learning, while Baylor University at Waco is our largest. The latter has in process of erection two new buildings, one a Little Theater in which religious drama will be stressed; the other a Union Building, so-called, which will provide a large cafeteria, offices for all

student enterprises, and extensive social rooms. There will be 349 graduates in June.

Here in Texas, the state is in the throes of a heated political campaign for the purpose of electing a successor to Senator Morris Sheppard, whose untimely death has been mourned by all the friends of prohibition throughout the nation. The candidates are: Gov. W. Lee O'Daniel, Congresman Lyndon Johnson, Congressman Martin Dies, and Attorney-General Gerald C. Mann, whose standing in the race at present is about in the order given in this sentence. President Roosevelt has nodded toward Johnson. Governor O'Daniel has declared in favor of the banishment of liquor within ten miles of any army camp, which in effect, if carried, would make Texas virtually dry.

Center of interest for Southern Baptists as a whole this summer will be the Ridgecrest meetings beginning in June and extending through August, closing with "Preaching Week," conducted by Dr. George W. Truett. There will be conferences for students beginning June 11, followed by Sunday School, Training Union, W. M. U., Home Missions, Foreign Missions, Music, Editorial and other great interests of a busy, extremely well-organized denomination. The Ridgecrest Assembly has now established itself as the largest of all the southwide religious gatherings in the Ashville district. This writer expects to be on hand, preaching on Sunday, July 27, and lecturing during the week on the subject of Worship, a subject on which he reported at Birmingham and on which he will cast his lectures on the Holland Foundation at Southwestern Seminary next winter.

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Dr W. M. Wilson Called to North Shore, Chicago

Dr. Welson M. Wilson, Pastor of the First Baptist Church, Portland, Oregon, has accepted a call to the North Shore Baptist Church, Chicago. Dr. Wilson succeeds Dr. H. W. Virgin, who retired several months ago.

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Miss Jean Park of Sioux Falls College won the National Intercollegiate Women's Oratorical Contest in Chicago this spring. During the past season she won twelve firsts in public-speaking contests.

PRESENT RESPONSIBILITY IN HOMELAND EMPHASIS FOR HOME MISSIONS CONFERENCE

The urgency of winning our homeland to Christ in this day of world crisis will be the theme of the Home Missions Conference at Ridgecrest, August 3-8.

At the assembly will be missionaries direct from the fields, who, under the supervision of the Home Mission Board, are giving their lives toward the accomplishment of this task. A feature of every session will be some of their testimonies and experiences.

Each evening's program will also include an address by a missionary together with an address by an outstanding leader out of the Home Board organization.

A regular morning feature will be the Bible hour led by Dr. W. T. Conner of Southwestern Seminary, lecturing on 1 John. Each evening vesper service will be conducted by Dr. John L. Slaughter, pastor of First Baptist Church Birmingham.

Other denominational leaders in addition to the Board's missionaries and general workers to be on the program include Dr. T. L. Holcomb and Dr. E. P. Alldredge of the Sunday School Board, Prof. I. E. Reynolds, Southwestern Seminary and Dr. J. D. Grey, First Baptist Church of New Orleans.

HONOR DR. POWELL

The First Baptist Church of Nashville, Tennessee, fittingly celebrated the twentieth anniversary of the pastorate of Dr. William Francis Powell the first Sunday in June and the week following. Numerous congratulatory telegrams and letters from friends all over the country were received. On Tuesday evening, June 3, the church gave a mammoth reception in the Centennial Club rooms honoring Dr. and Mrs. Powell.

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DR. HENDERSON RESIGNS

Dr. Chas. S. Henderson, for the past seven and a half years pastor of the Immanuel Baptist Church, Nashville, Tennessee, recently offered his resignation to take effect October 1. Dr. Henderson, who is a native of Calhoun, Georgia, came to Nashville from the pastorate of the First Church of Greenville, Mississippi. He is a graduate of Mercer University, Crozer Theological Seminary and the University of Dubuque.

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State Leaders Invited To Attend Baptist Building Dedication

Among the honor guests invited to attend the dedication in Dallas, July 16, of the Baptist Building erected by the Relief and Annuity Board of the Southern Baptist Convention, are Dr. Rufus W. Weaver, state secretary; Dr. Mike Elliott, editor of The United States Baptist, and Dr. C. B. Austin, state member of the Relief and Annuity Board.

DR. HAROLD HUSTED IN FIFTH ANNIVERSARY

Sunday, May 4, was the fifth anniversary of the pastorate of Dr. Harold R. Husted in the First Baptist Church of East Orange, New Jersey. The occasion was a happy one for both pastor and people for several reasons: thirty new members were welcomed into the membership of the church, and it was announced that the indebtedness on the church has been reduced during the five years from $130,000 to $60,000. Though the church has paid in interest and principal a total of $150,000 on its new plant during the past ten years, it is giving more to missions than the average of the twenty strongest churches in the state.

During the five years that Dr. Husted has been in East Orange, he has organized the Evening Angelus, an organization of 128 young married people who meet Sunday evenings. About twenty-five members of this organization have been baptized into the membership of the church. Members of the group are active in all departments of the church.

The pastor of this busy church has served as a member of the Board of Managers of the State Convention, president of the Baptist City Mission Society of Newark and Vicinity, and on the General Council of the Northern Baptist Convention. For the past three years, Dr. Husted has been chairman of the Editorial Committee of the General Council responsible for the publication of *The Secret Place.*

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Mention THE UNITED STATES BAPTIST when answering advertisements.

Radio-Religion

By BERNARD C. CLAUSEN

Meet the World—on the Radio

'This is the startling title of the material r June 8, furnished for the Intermedi- e Society programs in that stimulating onthly of Religious Education helps, lled *The Baptist Leader*. Sample copies this issue were distributed to all dele- tes to the Northern Baptist Convention Wichita, and have been widely circu- ted through the Southern Convention well. This gesture of recognition to oadcasting is accepted as an appropri- e topic for the first of these notes on adio Religion.

For the opening musical prelude of the termediate session, "Largo" from the ew World Symphony is proposed (it a great radio favorite) and as a con- uding theme, "The Children's Prayer" om "Hansel and Gretel" is suggested, ecause it serves as a closing for the Ford unday Evening Hour. "Have these layed by records, in order to stimulate vely thoughts about radio, in your meet- gs," is the idea.

Scripture texts are ingeniously select- d: Proverbs 8:1-11, in which Wisdom ies from the housetops (via radio?) and hilippians 4:8, in which we are enjoined o think on whatsoever things are true and eautiful.

Invite the program director of a local adio station, or the radio chairman of ne woman's club to speak. Visit the udios and witness a broadcast. Spend n evening around a good short-wave re- eiver. Visit some amateur transmitter, nd listen in on his conversations with thers who follow the same hobby. Write letters of approval to the stations, xplaining why you enjoy their features. Try radio writing and presentation in a orkshop of your own and see if you can ttract the favorable attention of a local tation.

"Pray that the radio may be available o all peoples; that we who can use the adio freely may have the wisdom and he understanding to increase its effective- ess and decrease its harm; that we may elp it to be of more greater services to s, our community, and the world, as an nstrument of education, culture, and piritual living."

As a closing hymn, *The Baptist Leader* uggests, "We've a Story to Tell to the Nations." If young people everywhere ould be influenced by that idea, Radio Religion would begin to change our world.

Help Wanted!

Fred Eastman of the University of Chicago, Divinity School, who has helped hundreds of us with his skill as a dramatist, and as a faithful collector of the plays which churches can use, has been given an intriguing new task. He has been asked to prepare a new series of Radio Dramas, revealing the true stories of churches which have changed their communities for the better. Not prosperous statistical success, not individual conversions of striking contrast, but the impact of the church on its neighborhood is to form the theme of the series. A national hook-up stands ready to broadcast the acounts. But Eastman is embarrassed at the paucity of available material. He asks for help in finding churches that have changed their towns. Hull House has made a difference in Chicago, Henry Street Settlements has transformed New York's East Side; are there churches that have done anything like that? Write Fred Eastman about them. If this invitation fails it will be a tragic comment on a lack of realism in church life today.

It Might Have Been!

From Birmingham, the high moments of the Southern Baptist Convention were broadcast for all the world to hear. Northern Baptists, scurrying to their own meetings at Wichita, were encouraged to hear by radio of the Hundred Thousand Club which has gathered over a million dollars to pay the Southern Baptist debt; of the Sunday School Board which for fifty years has led the whole Southern program; of the sturdy improvement in music over the tempting rubbish of former days.

From Wichita, thousands of Baptist churches all over the world hear the Sunday services of the convention with Dr. Daniel Poling, Governor Harold Stassen, and William Oscar Johnson as the preachers. Millions of Baptists were ready to listen for the most important issues and express their honest conclusions in an air-mail poll that rivaled Gallup, and gave the delegates a sense of what the people back home were thinking. The awful peril of our Foreign Mission program and the threat to our colleges were brought home to every Baptist center by broadcast. Hitherto dependent on fraternal delegates with pleasant greetings for a few harmless minutes, this year by radio Southern and Northern Baptists attended each other's conventions, without leaving their homes. They saw how alike were their problems, how foolish the differences, how mighty the united strength might be.

Did all this really happen? Alas, no. The saddest words are these—it might have been!

FROM FRANKLIN D. ELMER, Jr.

Lockport, N. Y.

Inasmuch as Mr. McIntosh, in reporting the Northern Baptist Convention for your June issue, has given first emphasis to the resolutions on international relations, I think it only right that the resolutions "as finally adopted" should be complete. To be complete they must include a final resolution, the meaning of which is as follows, though the wording may not be exact:

"RESOLVED, That we urge the President of the United States to use every influence at his command to mediate a just and lasting peace among the nations at war. This resolution shall not be construed to approve maintaining the status quo."

Dan Poling introduced what Mr. McIntosh rightfully calls "the substitute motion". When he saw his motion was having difficulties, he proposed the above resolution as an addition to his "substitute". Many of us in the Convention understood that this would be added to his motion. The chair, however, ruled that a vote would be taken first on the substitute as Poling originally presented it, with the understanding left in our minds that this resolution would then be taken up in order. However the "substitute" was quickly put to a vote for the adoption of the Convention, and other business taken up.

When it was understood what had happened, many delegates rushed to the platform to demand that this resolution be put before the Convention for a vote. Dan Poling finally agreed that this was only fair, and proposed to the Convention himself that this resolution be added to his original. A vote was called for, and this resolution was passed by a large majority.

This resolution, by the way, definitely expressed from the Convention the feeling of the majority that the magnificent address given by Stanley Jones must not be tabled or forgotten. Dr. Jones had challenged Americans to demand that their government should become an instrument of mediation rather than a participant in the war.

I am sure you will see that the report of the Convention resolutions is not complete or fair without the inclusion of this significant statement.

EASTERN BAPTIST SEMINARY ANNOUNCES the retirement of Dr. David Lee Jamison, Professor of Philosophy of Religion since the founding of the Seminary sixteen years ago. Dr. Jamison has served in the professions of law, pastorate and teaching for forty-five years. Dr. J. E. Massee, who has been a special lecturer at Eastern for the past three years, also bids farewell to this school.

The Movies Are Going to Church

By H. O. BISHOP

CHARLES ANSON BOND

Founder and president of Biblical Photo Plays. Former mayor of Columbus, Ohio. Organizer of chain of Bond Clothing Stores. Former president chain of newspapers. He firmly believes that the salvation of the world is the church and that Biblical Photo Plays can be of great help in the program of the church.

SOMETHING decidedly unusual is happening in this country.

The movies are going to church.

And the churches are giving them a hearty welcome.

And that is exactly as it should be.

It is progress of the most worthwhile kind.

This great movement was inaugurated in Washington recently by an organization known as Biblical Photo Plays. Charles Anson Bond, nationally known businessman, is the founder and president.

The premier performance of this greatly needed innovation was held at the famous Foundry Methodist Church, one of the oldest religious institutions in the national capital, located a short distance from the White House.

It was a rare occasion. Every seat was taken. Many stood. Some could not get in. It was the presentation of the first of a series of fifty-two sound pictures in color portraying the Life of Christ.

Dr. Frederick Brown Harris, the brilliant pastor of the church, presided over the meeting. Dr. Harris urged the use of high-class motion pictures in the churches.

Hon. Daniel C. Roper, former secretary of commerce and United States Minister to Canada, and a prominent Washington churchman, was the principal speaker. For many years Mr. Roper has been actively urging the use of biblical motion pictures in the churches of this country. He has been the leading pioneer in this movement. He is convinced that it will be of tremendous help to the churches and Sunday Schools throughout the land in teaching the word of God. He believes that it will solve the worrisome empty-pew problem of so many churches and that financial troubles will vanish.

Mr. Bond also addressed the meeting and told of his four years of traveling around the country, talking to ministers and church people, and investigating the problem from all angles in an effort to present the Bible to the churches in picture form.

Drama in Bible

He had long realized that there is more wholesome, beautiful, interesting, fascinating, educational and soul-satisfying drama in the Bible than in any book or brain in the world. His great interest in this work had its beginning when he attended a famous church with a seating capacity of six hundred, but only seventy-five were present. Why? What was wrong? The sermon was brilliant. Could America continue to live with its people in such a forlorn mood of indifference Had Christ become "The Forgotte Man"?

He pondered and puzzled over the fa that the 248,000 churches in this count have a membership of something lik 55,000,000, while the 19,000 motion pi ture theaters in America have a patronag of 85,000,000 annually, and also th eighty-five per cent of American famili spend time and money in the movies.

He was sure that millions of people i recent years have been straying, flounde ing, blindly experimenting with vario 'isms that have led them into paths of u happiness, misery, doubt, distrust, di gust.

He realized that something must b done to bring people back to their almo empty churches and arouse their intere in the religion they profess.

Right then and there a great nation movement was born—Biblical Phot Plays—a dignified and impressive metho of presenting the drama and beautif stories of the Bible to the churches o this beautiful land of ours.

Value of Movies to Churches

Deep down in his heart Mr. Bond wa convinced that his plan would be of gre help to the clergymen of the country i renewing and arousing the interest o drifting members and also cause a big in crease in new members and financial hel

Any psychologist, or any observing ma or woman, will tell you that the eye learn faster than the ear. That, of course, why people the world over are so eage to travel. They want to go places an see things so they will have interestin things to talk about and write about. Tha is experience, life and education. Tha is the thing that makes people brighte better, more interesting, more worthwhil And how true this is with children.

It is the most natural thing in the worl for churches to utilize the progress o

The name "Prince of Peace" appears only once in the Bible.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." ISAIAH 9:6.

entific development. Motion pictures d the machines used in showing them merely the assembling together by in of various minerals and substances ed on earth by the Creator.

It is surprising to what extent motion tures are now being used in the promo- on of education and entertainment in r public schools, colleges and homes. uring the last half dozen administrations has been the custom to show pictures the White House.

Thousands of manufacturing plants use ore and more motion pictures in pro- oting their business. Transportation mpanies have greatly increased their siness through pictures.

No scientific progress in centuries can of such vital use to the churches as otion pictures. For years it has been nceded by people everywhere that the otion picture is the best means in the orld of reaching the minds and hearts f people, especially children.

No longer is the public satisfied with st hearing about things, having things escribed to them—they want to see ings—they want to both see and hear ings as they go through life. And that exactly why Biblical Photo Plays is oing to do for them.

It is going to make it possible for prac- ically every church and Sunday school n the land to present a series of dignified nd instructive biblical plays.

Pictures Beautifully Colored

These pictures will be produced in eautiful colors. They will be accom- anied by appropriate music and the oices of those who portray the various haracters. A highly competent research taff has most carefully prepared the ma- erial that will be used in filming these istorical pictures. They will satisfy the ost exacting demands of the leading hurch authorities of all denominations.

The first series of plays to be presented by Biblical Photo Plays will portray the entire life of Christ. This series will run fifty-two weeks. Each weekly play, how- ever, will be complete in itself, and will run approximately half an hour.

The pictures portraying the Life of Christ will be followed by the presenta- tion of numerous beautiful and outstand- ing Bible stories of both the Old and New Testaments.

Clergymen, men, women, and children will welcome this great innovation that is destined to sweep the country. Biblical Photo Plays will provide a rare treat for eyes, ears, mind and soul. They will strengthen America.

The thousands of people who have been interviewed on the subject have been unanimous in their approval of the plan and are eager for it to be put into opera- tion as quickly as possible.

Humanity is hungry and starving for it. There is no agency so capable of pre- senting it to them as the churches of America.

This world of ours is in a sorry and unhappy mess.

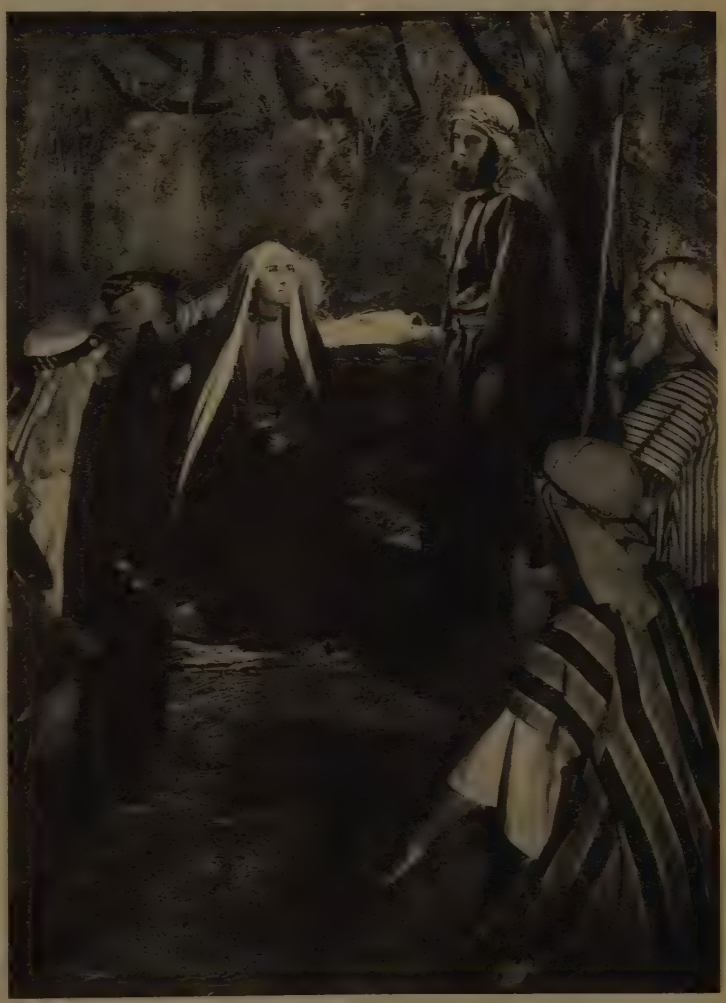
It is up to the church to straighten it out.

The church is facing the greatest crisis in its history.

This great country of ours must have a spiritual awakening and a religious revival that will be the greatest in all history.

I am firmly convinced that Biblical Photo Plays will be of vital help to the churches in arousing this great spiritual and revival movement that will not only bring millions of people into our churches and keep them there, but will also give to them that great peace and contentment of mind which they so greatly need.

Recently I had the privilege of see- ing a preview of the first production of Biblical Photo Plays. This demon- stration has convinced me of the vast possibilities of teaching the lessons of the Bible by means of motion pic- tures. It is the application of com- monsense to use the comparatively new art of motion pictures to bring home to the people the eternal truths of the Scriptures. I wonder that it has not been done before. These pictures are not only instructive in themselves, but they stimulate those who see them to search the Bible anew for knowledge, enlightenment and inspiration. I can offer no more convincing testimony of the power of these pictures than to say that after seeing the first production of Biblical Photo Plays I went home immedi- ately and reread the prophecy of Micah and the story of the birth of Jesus in the Gospels.—*George W. Stimpson, Author, Washington Cor- respondent and Past President of the National Press Club.*



Scene from "The Saviour Is Born," religious motion picture presented by Biblical Photo Plays.

The Baptist S. O. S. from Washington!

RUFUS W. WEAVER, LL.D.

JESUS loved all mankind, but in a distinct and tender way He loved His Nation's Capital, Jerusalem. Listen to His words: "Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, but ye would not."

Jerusalem and Washington

The points of similarity between Jerusalem in the time of Christ and our Nation's Capital, Washington, multiply as these two cities are compared.

Pilgrims and Sojourners

Jerusalem then and Washington now are alike in that within each city a shifting population is seen. The narrow streets of Jerusalem, during the feasts of the Jews, were crowded with pilgrims, just as our broad thoroughfares are jammed with cars, bearing tags from all sections of this broad land. In Jerusalem, they were pilgrims and sojourners; in Washington, they are tourists, government workers, soldiers, sailors and a multitude of others, engaged in national defense. The human scene was constantly changing in Jerusalem; the only difference in Washington is that it changes faster.

The Two Magnets

People are drawn to a common meeting-place because of common, vital, dominating interests. Jerusalem possessed a religious magnetism; Washington possesses a patriotic magnetism. These are powerful sentiments—love of God and love of country. In Jerusalem, religion was commercialized and the grafters held the highest religious offices in Jewry. In Washington, thought, interest, and action center in government and in national defense. Religion is thrust into the background.

The Religious Scene

More than ever the Nation's Capital is a City of Newcomers and Sojourners. A multitude of evangelical Christians, in the Congress and in the departments of the federal government, take a religious vacation when they arrive in Washington. The Baptist churches of Washington have no means of learning of these who are Baptists, or their address after arrival. Occasionally a thoughtful pastor writes. A fair percentage do join the church, but of these many soon disappear from the congregation, leaving no address. After a period of waiting the church erases their names, over 4,000 of them during the past eleven years. Removals are numerous. For every five joining the Washington Baptist churches by letter during the past 10 years, there were three, who were dismissed by letter. Our churches lack the stability incident to a normal community life. Pastors preach to moving processions.

The latest official report lists 460 churches in the District of Columbia, and of these one-third are Negro Baptists. The total membership in all church bodies exceeds slightly 270,000, Negro Baptists having nearly one-sixth. The Roman Catholic population is 80,000; 20,000 of whom are under 13 years of age. The Roman Catholics and the Negroes, 60% of whom are Baptists make up one-half of the total church membership of Washington. Out of 83 denominations, 45 have a single church organization; only seven denominations have over 20 churches, two of them Negro bodies. If there should be added to the denominations listed in the Federal Religious Census, the numerous cults, ranging in names from Assemblia Christiana to Zoeth, whose groups or organizations number, when the last survey was made, over 200, an outline statistical picture is presented of the religious scene in Washington.

A Million People Are Here

Washington is growing faster than any other urban center in America. The 1940 figures give an inadequate conception of the actual increase. Over one-fourth of the population of Greater Washington is found outside the District of Columbia. The Board of Trade reports that the metropolitan district, which had in 1940, 907,816, has today over one million. The growth in the District between 1930 and 1940 was 36%, while outside it was 82%. All the vacant areas within the District usable for residences, are being developed. The colored population within the city increases, while there is an exodus of white people, who are buying homes in nearby Maryland and Virginia.

Housing the Multitude

Since January 1, 1940, building permits have been given for the erection of 21,332 single and multiple family dwellings in the metropolitan district, costing $82,487,387.00. This includes the District of Columbia, Alexandria, Virginia, Arlington County, Virginia, Bethesda, Maryland, Prince Georges County, Maryland, and Silver Spring, Maryland. Other areas are not reported. It is significant that 9,633 of these single and multiple family building permits, representing an expenditure of $41,151,182.00, are outside the District of Columbia, and practically all of these dwellings will be occupied by white people. Northwest Washington for many years was the fashionable social section of Washington. Today the area, bounded by Constitution Avenue on the south, North Capitol on the east, Sixteenth Street on the west, and Florida Avenue on the north, has a colored population that exceeds the white. No longer do any of the downtown Washington churches have a majority of their members living near the place where they worship.

Under Three Governments

Greater Washington, although under three different governments, the District of Columbia, the commonwealth of Virginia, and the state of Maryland, is a community, united by common interests and activities. Viewed religiously, it should be dealt with as a single unit.

The Problem of the City

Baptists have never made a success in solving the problem of religion in any of our great cities, and the reason is that they have not studied trends of population, sought to establish missions and Sunday schools in new growing areas and the stronger churches have not contributed sufficient financial aid to provide the building, the equipment and the pastoral leadership necessary in establishing a Baptist church in a modern suburb.

Meeting a New Responsibility

The District of Columbia Baptist Convention selects one of the churches, struggling to meet the spiritual needs of its community and for a period of two years gives all financial assistance possible in its building enterprise. If Washington were having a normal growth, this plan would be wise, constructive and adequate. Washington proper is nearly one-half larger than it was 11 years ago when our Convention had 27 churches. In the period we have established four churches, but if the proportion to growing population had been preserved, we would have increased the number of churches by 13.

Church Expansion

The year 1941 is marked by heroic efforts, on the part of 19 of the 32 Baptist churches, to provide better material

equipment for their spiritual ministry. ne purchase of adjacent property, the construction of church interiors, the aying of pastors' homes, the erection of ew places of worship, and new houses r Bible teaching and training, reach the npressive total of $580,000.00. For years come, most of these churches will be rrying a considerable indebtedness. It ill be impossible for them greatly to crease their giving to local or world-ide missions.

Roman Catholics Are Far-Seeing

The Roman Catholics are putting forth ieir greatest efforts to become strongly ntrenched in the Nation's Capital. Their gencies for the securing of favorable ublicity are superbly effective. They e spending millions upon millions in urches, schools, benevolent institu-ons, colleges, and universities. Their rines are show places for thousands f visitors. Their leaders are wise and stute. They are effective users of the dio and are today molding public opin-n in the realm of religion to a remark-ble degree. The representatives of this ith hold strategic positions in the areas f government that have relationships ith organized religion. A beautiful pal-ce on Massachusetts Avenue is the resi-ence of the Vatican's Apostolic Delegate. he National Catholic Welfare Confer-nce, the agency through which the hier-rchy carries on its activities in Washing-on, is now erecting a large office build-ng for its ever-increasing program.

Episcopalians Build a Cathedral

The Protestant Episcopal Church, under he able leadership of Bishop James E. reeman, is erecting at a cost of thirty-our million dollars a national cathedral, esigned to become the Westminster bbey of America. The success of this rogram will link the Protestant Episco-al Church with the tenderest patriotic ntiments of the American people. Tens f thousands each year visit the cathe-ral to stand reverently before the tomb f Woodrow Wilson. The Episcopalians cognize the importance of the city of ashington as a center of influence for ie nation.

Methodists United

The newly formed Methodist Church as brought under one ecclesiastical con-ol the Methodist Episcopal, the Meth-list Episcopal, South, and the Methodist rotestant churches. They are develop-g the American University, have their piscopal headquarters on Capitol Hill, onting the Supreme Court and the apitol, and wisely are establishing new urches in several important suburbs.

Two Decades Ago

Twenty years ago, the Home Mission ociety of the Northern Baptist Convention and the Home Mission Board of the Southern Baptist Convention contributed $480,000.00 toward the erection of new buildings for four Washington Baptist churches. These are today among the strongest churches in Washington. Since 1925 no assistance has been given by the two Conventions; the contributions of our churches in Washington to denominational causes have suffered a serious decline while the rapid growth of Greater Washington has thrown upon us a spiritual responsibility too great for us to bear alone.

Calling Our Neighbors to Help

Should plans be worked out, and they are in the stage of formulation, by which Virginia and Maryland Baptists shall cooperate in meeting the religious needs of the metropolitan district, their welcomed aid will not be sufficient. Including five Maryland and eight Virginia Baptist churches not in the District of Columbia Baptist Convention, there are in the metropolitan district only 44 Baptist churches, with a total membership of only 24,761, or one white Baptist for every 40 of the population.

A Revealing Survey

The new suburban areas need Sunday schools for the children, and churches for their elders. A survey has been made which shows that there are four Baptist churches within the District urgently in need of houses of worship which cannot be built unless generous assistance is given; that in two communities missions should be started at once. There are three churches which must have new buildings to carry on their work and two new mission fields should be opened in Maryland; two new church buildings are imperatively needed and two new missions should be started in Virginia.

The Washington Baptist Emergency

The growth of Washington is as much a part of the national emergency as the camps with their hundreds of thousands of young men in training. It is a phase of the unparalleled social dislocation that is transferring one-half of America's young manhood into the service of our country, in the CCC camps, the military, naval, and aviation centers for training and the industrial plants, given over to production needed in national defense. The situation in Washington differs from other places in that among the thousands arriving here are thousands of young women coming also to serve the government. There is a duty to safeguard the spiritual life of young women as well as young men.

Calling All Baptists

Washington is calling to the Baptists of America, Baptists North and South, to share with their brethren in the Nation's Capital the responsibility of caring for the spiritual life of the thousands of young men and young women, arriving from every part of our country.

Looking into the Future

Washington is destined to become the most influential center on this planet, politically, culturally, and religiously. If the Baptists of this nation, Northern, Southern, and Colored, more than ten million strong, are wise, far-seeing and generous-hearted, they will listen to Washington Baptists calling.

Learning from the Past

It is the Capital City that ultimately determines for the whole country its ideals, its political structure, and its religious life. The interpretation of Christianity that gains complete ascendancy in the Capital City is destined to dominate the whole country. Once France was divided into a growing Protestantism and an entrenched Roman Catholicism. Wherever the Huguenots were found, there was industrial prosperity and disciplined piety. They made good citizens, for they were God-fearing men and women. But the Roman Catholic Church controlled Paris and her prelates stood close to the throne. When the crisis came the French Capital City proved to be stronger than Southern France. The massacre of St. Bartholomew's Day wiped out the Protestant leaders, and later all these evangelical Huguenots were sent into exile. Paris, the Capital City, had proved its power to determine the kind of religion that should prevail throughout France.

Privilege Calls for Service

It is the high privilege of the people of God, called Washington Baptists, to live in this city which, because of its beauty, is becoming the joy of the whole earth; which because of its prestige, its political power, its sacrificial devotion to human rights, has become the rendezvous for the great of earth, and which because of its mighty influence upon the lives of men is, in the providence of God, destined to play the most important part in the reconstruction of the world and in the establishment of a world peace, grounded in justice and in the fear of God.

The Pattern for Our Nation's Capital

The supreme need of this city is to know and to translate into reality the things that belong unto peace; to accept the teachings and the leadership of Jesus Christ in molding the social order that is to be and to rebuild itself so that this beloved Capital City shall conform more and more to the pattern of the Jerusalem that is from above.

Review of the Month

Written especially for "The United

The War

Church leaders were particularly interested in President Roosevelt's recent address to the nation, an address which contained six separate references to religion or God. In no similar presidential address, according to observers, has religion received such mention. The President, who is a religious man, has mentioned religion in most of his recent addresses. Such references are believed to be a reflection of his personal philosophy and his conviction as to the paramount importance of religion in American life.

In his address, the President went much further than he has ever gone. He declared the right of worship would be threatened if the Nazi system were ever foisted upon Americans. He said the Nazi world does not recognize any God except Hitler and is as ruthless as the Communists in the denial of God. He asked what place religion, which preaches the dignity of the human being and the majesty of the human soul, has in a world where moral standards are measured by treachery and bribery and Fifth Columnists.

Toward the end of his address the President described the world as being divided between human slavery and human freedom—between pagan brutality and the Christian ideal.

"We choose human freedom—which is the Christian ideal," he said.

"We will accept only a world consecrated to freedom of speech and expression—freedom of every person to worship God in his own way—freedom from want and freedom from terror.

"We reassert our abiding faith in the vitality of our constitutional republic as a perpetual home of freedom, of tolerance and of devotion to the word of God."

The President thus expressed the conviction that religious values are imperilled by the spread of Hitlerism. He has also defined the struggle against Nazism in religious terms by representing it as a fight between pagan brutality and the Christian ideal.

Some observers feel that the President was, in part, addressing himself to the influential body of church opinion opposed to U. S. intervention in the war. The President, it is said, because of his own religious affiliations, might be sensitive to church opinion. Mr. Roosevelt is said to feel that church groups have been slow to realize the dangers inherent in Nazism, particularly as they threaten the Christian way of life. The President, according to this interpretation, was attempting directly to point out to the church that its very life depends upon the defeat of Hitlerism.

Religious leaders generally interpreted one part of the President's address as a rebuke to pacifist churchmen. This was the section in which Mr. Roosevelt referred to "a small group of sincere, patriotic men and women whose real passion for peace has shut their eyes to the ugly realities of international banditry and to the need to resist it at all costs." The prevailing opinion is that the address will do little to change the convictions of religious pacifists.

In some religious circles this rebuke to pacifists, together with the President's emphasis upon the religious factors in the present situation, was described as an attempt to exert pressure upon the churches to follow the lead of the administration.

Church Unity

The past month witnessed a number of unusually interesting developments connected with the church unity movement.

A conference held in Chicago under the auspices of the World Peace Commission of the Methodist Church called upon Methodism to lead in a world-wide crusade for a United Protestantism.

The conference, called to discuss the principles of a just and enduring peace, asked how the church can expect its word to be listened to when representative bodies of Christians insist upon retaining competitive denominational organizations and practices. A United Protestantism, said the conference in a 6,000 word report, is indispensable in efforts to obtain the just and durable peace which churchmen are seeking.

Meanwhile unity efforts continued between the Presbyterian Church in the U. S. (Southern) and the Presbyterian Church in the U. S. A. (Northern.) The permanent committees on Cooperation and Union of the two denominations agreed at a joint conference held in Asheville, North Carolina, to continue to emphasize cooperation between the two bodies and to continue to investigate the possibilities of eventual union.

Soon thereafter the General Assembly of the Southern branch meeting in Montreat, North Carolina, endorsed the efforts of the joint committees, by voting to continue the existence of its own committee on Cooperation and Union.

The General Assembly of the Northern group, meeting at about the same time in St. Louis, Mo., unanimously adopted a resolution of goodwill toward the Southern branch, and recommitteed itself to the common doctrinal standards of the two denominations.

The northern Presbyterian group also disclosed that unity conferences would be continued with the Protestant Episcopal Church.

Another step toward unity was taken by the delegates of the 33rd quadrennial conference of the United Brethren in Christ, meeting in South Bend, Indiana, recently, who voted unanimously for resolutions favoring union with the Evangelical Church. If the steps outlined in the unity report are ratified by both denominations, the merger movement, begun six years ago, will be consummated in 1947. "Evangelical United Brethren" has been proposed as the name of the united church.

The Disciples of Christ figured in three separate unity moves.

At the fourth annual unity meeting last month of that denomination, and the Churches of Christ (one body, until division fifty years ago) leaders of both groups expressed the opinion that points of agreement between the communions are increasing, though even the most optimistic could see no prospect of union in the immediate future.

Establishment of a commission to study ways and means by which closer cooperation between the Congregational and Christian Churches and the Disciples may be achieved was approved by the International Convention of the Disciples meeting in St. Louis, Missouri.

Unity between Northern Baptists and Disciples advanced somewhat when the Northern Baptists at their annual convention in Wichita, Kansas, decided that they wanted closer cooperation with the Disciples, though they want no union at present. Ways and means of promoting cooperation were recommended in an official report presented to the convention.

It will be recalled that both communions recently agreed to produce a joint hymnal, an event believed to be unique in American church annals.

The General Synod of the Reformed Church, accepting the report of its permanent committee on fraternal relations, recommended that reciprocal relations be entered into with the general council of the Congregational and Christian churches of the United States, and that the general council be invited to send two fraternal delegates to the 1942 meeting.

e World of Religion

tist" by Religious News Service

cumenical Movement

American religious leaders representing any different denominations attended e first North American Ecumenical nference, at Toronto, Canada, this nth. The American delegates conferred th leading Canadian churchmen and th Protestant religious leaders from exico, Panama, Brazil, Uruguay, Argenna, and Peru.

The conference was regarded as somening new in gatherings of its kind in at it made no pronouncements, estabhed no continuation committees and ade little effort to publicize itself or its ork. The delegates split up into disssion groups which wrestled with varis problems facing the churches interationally at the present time. A few finite purposes were outlined by the onference at large and these will be bmitted to the individual churches on th continents in the near future when condensed report of the gathering is blished.

More impressed with the Conference an any other group of churchmen were anadian religious leaders. Some of them escribed the Conference as the most sigficant gathering in the name of religion at has ever been held on this continent. merican delegates were more restrained their praise of the meeting since they ave had a wide experience with interational church conferences.

Canadian churchmen, on the other and, have had much less contact with he ecumenical movement and have been ss concerned with the relationship of the orld-wide churches to the social order. n this connection, there has been less iscussion in Canada as to the principles hich should underlie a just and durable eace than there has been in England hich is experiencing the brunt of the ar.

A great part of the Conference centered round the topic of a just and durable eace. John Foster Dulles, an American ayman who is chairman of the Commision to Study the Bases of a Just and Durable Peace of the Federal Council of Churches, pointed out, in response to an nquiry from Canadian delegates, that the hurches had exerted absolutely no influnce at the Versailles Conference after he last war. He expressed the opinion hat the churches may have a great deal f influence at the next peace conference —if the Allies win—because of their deep concern with the problem at this time.

The recommendations of the Conference, which will be passed on to the individual churches, will urge that increasing attention be given to the principles of a just and durable peace. Among other things, the churches will be urged to make a more careful study of the Malvern report adopted by leaders of the Church of England, which outlines the principles on which a permanent peace must be based. Another recommendation will urge that the English Sword of the Spirit movement be promoted throughout the American continent.

In addition, the Conference recommendations will appeal for a strengthening of the ecumenical movement among the rank and file of church membership. Measures suggested include the holding of regional ecumenical conferences throughout the entire continent, and the strengthening of the ecumenical idea in theological seminaries, schools and colleges.

Interfaith Cooperation

Significant development this month was the announcement made from Canada that within a short time "Sword of the Spirit" groups will be set up in each of the nine Canadian provinces.

This is the movement which has had a rapid growth among civilians in England and among the fighting units of the British, the Free French, the Poles, and the Belgians.

Among the armed forces the movement attempts to build up a Christian consciousness "in the face of relentless enemies of revealed religion." Taking the title from sixth chapter of St. Paul's Epistle to the Ephesians the movement bids the Christian arm himself "against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."

On the civilian front, the movement has two objectives. One is to infuse a spiritual outlook among people and combat secularism. The other is to apply Christian principles to the social order. In this respect leaders of the movement in England feel that peoples which are lacking in a spiritual outlook and do not apply religious principles to their common problems "must easily fall prey to every substitute religion offered to them by Hitlerian or other forms of diabolism."

In Great Britain, the Sword of the Spirit has largely expressed itself in a movement to lay down the principles of a Christian postwar order. The original set of principles was jointly sponsored last year by the Archbishop of Canterbury, the Archbishop of York, Cardinal Hinsley and the Rev. Walter H. Armstrong, Moderator of the Free Church Federal Council. The statement, made on December 21, 1940, received wide notice in the United States.

Last month, the movement sponsored two mass meetings in London which were supported by the heads of the Anglican, Roman Catholic, Orthodox, and Free Churches. Both meetings adopted resolutions calling upon the governments of the British Commonwealth, the allied and associated governments, to adopt the points of the December 21 statement.

Leadership of the Canadian movement is coming from a small group of clergy and laymen associated with St. Francis Xavier University of Antigonish, Nova Scotia. This is the Roman Catholic institution which has been responsible for developing a cooperative movement among farmers, miners, and fishermen which has transformed economic life in Nova Scotia.

Laymen's Missionary Movement

Announcement of the revival of the Laymen's Missionary Movement by laymen in Chicago and New York created great interest among church people this month.

To an older generation of churchmen, mention of the Laymen's Missionary Movement brings back pleasant memories. They recall the Los Angeles convention of 1915, when 6,000 laymen gathered under one roof to hear the story of Christian missions expounded by the leading preachers of the day, the Toronto Congress in 1909, attended by 4,000 delegates, and the Chicago convention the following year which drew nearly 5,000 laymen.

For twelve years—between 1906 and 1918—the Laymen's Missionary Movement was in the forefront of Christian activity. In 1919 the Movement disolved, leaving only a skeleton staff in Chicago.

The revived Laymen's Missionary Movement will pick up where the old one left off. It will be under the complete direction and control of laymen and its appeal will be exclusively in the interest of missions. Heading the list of prominent laymen responsible for reviving the

(*Continued on page 21*)

NEWS DIGEST . . . By William Park

DURING THE LAST TWO YEARS THE FIRST CHURCH, ST. PAUL, MINNESOTA, under the leadership of Dr. Sidney W. Powell, baptized more people than any similar period in the past seventeen years. Dr. Powell, author of the evangelistic leaflet "8-1-8" says: "It is the primal work of the church to win people to Christ and relate them to His body—the Church."

REV. AND MRS. C. G. WRIGHT OF FORT DODGE, IOWA, have just celebrated their fiftieth wedding anniversary. Over forty members of the Wright and Carter families sat together in a special service in their honor, conducted by Pastor T. V. L. Harvey.

REV. W. F. STARRING, EXECUTIVE SECRETARY FOR OREGON BAPTISTS, had the privilege of officiating at the wedding of his son, Charles and Miss Vivian Maxine Mickle. The service was held in the First Church, Berkeley, California. Mr. Starring will join the faculty of Colorado Woman's College this fall.

THE ANNUAL CONVENTION OF THE DISCIPLES OF CHRIST was held in St. Louis with 6,200 registered delegates. Strong anti-war resolutions were adopted and a million dollar campaign launched for special needs growing out of world conditions. The Disciples voted to cooperate with the general committee on army and navy chaplains of the Federal Council, reversing their action of 1938. They also expressed a desire to unite with the Baptists. On Sunday afternoon more than 10,000 joined in a special communion service.

THE CONFERENCES BETWEEN TWENTY-FIVE JAPANESE CHRISTIANS and representatives of the missionary work in America, held in Los Angeles, will certainly result in a better understanding and advance the cause of our Christ. Another such conference was held in Atlantic City.

THE PENNSYLVANIA CONVENTION, DR. R. B. DEER, EXECUTIVE SECRETARY, has launched a great three-year program. The first year calls for a missionary quota of $256,000, with a convention budget of expenditures of $60,000. The plans for the three-year program will be presented at the state convention in October. Dr. Deer has completed five years as state secretary. During these years the churches received 37,000 new members and raised for church purposes over $10,000,000.

THE REPORT AT THE TIME THESE NOTES WERE WRITTEN indicated that Nazi bombs had destroyed 2,659 churches in England of which 714 were totally destroyed. In addition 304 church halls, 236 church schools, and thirty-six convents had been destroyed. Among the special buildings were the Cathedrals of Coventry and Llandaff, the City Temple in London, Westminster Abbey, St. Paul's Cathedral, Westminster Cathedral, and the Deanery of Canterbury.

MORE THAN TWENTY MILLION PEOPLE HAVE ENDORSED THE HOOVER PLAN of furnishing food for the small democracies. It requires sixteen large volumes to contain the evidence, coming from 4,500 churches, societies, clubs, American Legion posts, and other interested groups.

GEORGIA BAPTISTS OBSERVED MINISTERIAL EDUCATION DAY on June 22. Special material was mailed to all church school superintendents for this observance and a special offering was taken for Ministerial Education in Georgia Baptist Colleges.

AT THE SOUTHERN CONVENTION IN BIRMINGHAM the Sunday School Board celebrated its golden jubilee. About fifty people were present who were in the Convention when the Board was organized fifty years ago. Among these were Dr. A. U. Boone, Dr. A. J. Barton, Dr. Carter Helm Jones, Dr. D. M. Ramsey, Dr. B. D. Gray, Dr. R. C. Medaris, Dr. B. J. W. Graham, Dr. I. J. VanNess, Dr. W. A. Hobson, Rev. Geo. C. Cates and Dr. T. W. Ayers.

IN THE CITY-WIDE EVANGELISTIC CAMPAIGN held recently in Atlanta, Georgia, there were 140 churches cooperating, with the result that more than 5,000 new members were welcomed.

TRAINING FOR THE GOSPEL MINISTRY IS RECEIVING MUCH ATTENTION. The Episcopal churches in the United States have just observed "Theological Seminary Day," in which they stressed the need for special training and an adequate support of the ministry by the local churches.

THE JUNE ISSUE OF SOUTHERN BAPTIST HOME MISSIONS was largely devoted to the work among Negroes in the South. The Home Mission Board is carrying on a many-sided service for these people including higher education.

WE WILL LOOK FORWARD WITH KEEN INTEREST to the reports of the North American Ecumenical Conference held in Toronto, in June.

MR. SIMON GUGENHEIM, A LEADING CITIZEN OF CORPUS CHRISTI, has donated $25,000 to the local Y.M.C.A. for a new building.

DR. EARL F. ADAMS OF THE COUNCIL ON FINANCE AND PROMOTION of the Northern Convention has announced that Rev. William S. Terrell, director of evangelism for New York, has been appointed executive secretary and director of promotion for the Connecticut Baptist Convention.

BAPTISTS OF BOSTON SHARED IN HONORING HON. ALBERT MATTHEWS, Lieutenant Governor of Ontario and western treasurer of the Baptist World Alliance on the occasion of his recent visit to this country. A special dinner in honor of Mr. and Mrs. Matthews was given in the First Church, Malden, where Dr. George A. Clarke is pastor.

PRESIDENT FRANKLIN W. JOHNSON OF COLBY COLLEGE has announced the gift of $100,000 to be used in construction work on the new campus.

THE ANNOUNCEMENT IS MADE BY JUDSON COLLEGE, Marion, Alabama, that Dr. Leroy R. Priest has been elected its sixteenth president. The college was founded in 1837.

THE PRESBYTERIAN SEMINARY, OMAHA, NEBRASKA, celebrated its semi-centennial at the close of the spring term. Baptists representing institutions of higher learning were Dr. C. H. Walcott, Lincoln, Nebraska, and from Omaha, Dr. A. J. Harms, Rev. Selby Swift and Dr. William Park. President Denise called attention to the situation which Presbyterians face. Last year, 249 ministers died and only 164 graduated from their seminaries. The previous year, 255 died and only 160 were graduated.

PRESIDENT ROOSEVELT, OVER ALL THE PROTESTS, and against the traditions of our nation, has appointed another "personal representative" to the Vatican, in the person of Harold Tittman. The announcement came from Rome. The Christian Index, Atlanta, Georgia, believes that Mr. Roosevelt pledged "The renewal of relations between the United States and Vatican" before his first election. The announcement of the first appointment came from Rome.

IN THE CATHEDRAL OF ST. JOHN, NEW YORK, celebrations have just been held honoring Bishop Manning's seventy-fifth birthday, the fiftieth anniversary of his priesthood, and the twentieth year of his bishopric. During these twenty years in his diocese, nearly 80,000 have been confirmed, about 100,000 baptized, and 142 men ordained.

DOCTORS KAGAWA AND HENRY P. VAN DUSEN were the principal speakers at a meeting in New York of 500 laymen and guests looking toward the revival of the Laymen's Missionary Movement.

THE JAPAN CHRISTIAN QUARTERLY STATES that more than 550 Protestant missionaries have left their work in Japan during the past year. A total of not more than 200 remain and many of these will leave this summer. Fifteen British and American missionaries were recently arrested in Korea for "distributing week-of-prayer literature without permission." All have been released.

DR. WILLIAM AXLING, BAPTIST MISSIONARY IN JAPAN for many years, is the honorary secretary of the National Christian Council of Japan.

Dr. Harry Meyers, for about twenty rs executive secretary of the United wardship Council, states that there has n increased giving in all denominations past year. The U.S.C. has authorized ommittee of twenty to meet with other anizations in working out a merger of otestant interchurch agencies, including Federal Council, the International ancil of Religious Education, the Home ssions Council, and the Foreign Mis- ns Conference of North America.

Nome, Alaska, this spring was the st of the first interdenominational ssion ever held that far north. It was d at the Methodist Lavinia Wallace ung Mission for Eskimos.

A city-wide "Amity Dinner" was cently held in Detroit at which time Detroit Round Table of Catholics, ws, and Protestants brought together re than 1,000 interested people. The ner was held in the Masonic Temple.

Dr. Guy Wimmer, president of urtleff College, was the principal aker at the commencement services of stern Baptist Seminary this year.

Baylor University requires every rl, with her parents, to sign the follow- pledge before entering the university: understand that if I enter Baylor iversity, I am not to smoke in the rmitories or at any other place, either blic or private, while I am under the risdiction of Baylor University. I under- and that I am not to have cigarettes in y possession or give any other evidence at I have been smoking." And yet ylor is the largest denominationally ned and controlled school among Bap- ts. Forty-one thousand students have udied at Baylor since its founding in 45. Mrs. Catherine Alexander has cently given Baylor $300,000.

In the four years Dr. Edward Pru- n has been pastor of the First Church, ashington, D. C., he has welcomed over 00 new members. The church seats 00 people but they are having two orning services to accommodate the tendance.

Rev. Russell F. Judson, of Alton, linois, has been elected director of omotion for the Baptists of Illinois.

The American Friends Service Com- ittee, cooperating in United China elief work, is sending to China a com- ned American, British, and Canadian mbulance corps of fifty men, ten ambu- nces, mobile surgical operating units, erilizers, X-rays, and power plants to ork along the Burma road to the cities f Free China.

Denver and Colorado Baptists were appy to honor Rev. and Mrs. Joshua ravett, who have served the Galilee aptist Church of Denver for fifty years. his has been his only pastorate. Dr. ravett was honored on a number of ccasions at the Northern Baptist Con- ention in Wichita.

Dr. F. W. Boreham, of Australia, has just celebrated his seventieth birthday. He was trained in Spurgeon's College and is one of the world's great religious essayists.

The Methodists on their "Compassion Sunday" raised $429,936 toward their goal of one million dollars for World Service.

The First Church, New Castle, Pennsylvania, where Dr. Frank Hollinshead is pastor, sends a weekly letter, with church bulletin, to all their boys in the Army service.

In the University of Texas there are 11,078 students. Of these 2,909 are Methodists, 1,955 Baptists, 1,221 Presbyterians, and 857 Catholics.

There are three hundred Baptist churches, with about 15,000 members, in Bessarabia but no one knows what will happen to them since Russia has taken possession of this little country.

Missionary C. A. Bentley recently baptized twenty-two Indians at the Crow Agency mission in Montana.

The forty-first annual convention of the rabbinical assembly of conserative Jewry met in Philadelphia with 300 rabbis present. It was stated that only twenty-five per cent of Jews attend any religious service in their synagogues. Rabbi Lang was re-elected president; and Rabbi Louis Levisky of Newark vice-president.

The Methodist church conference of Virginia is guaranteeing to all men who enter the service as chaplains a church of the same rank in salary when they return to the pastorate.

More than six thousand dollars has been raised for the Bruce Kinney Memorial Scholarship Fund, which is $1,000 more than the goal.

Dr. W. W. Melton, pastor of the Seventh and James Street Baptist Church, Waco, Texas, has been elected executive secretary for the Baptist General Convention of Texas.

Two hundred fifty Southern California Baptists gathered in the Temple Church, Los Angeles, honoring Berkeley Divinity School. Rev. Winfield Edson of Long Beach presided.

At the seventieth anniversary of Alderson-Broaddus College, West Virginia, the honorary degrees of Doctor of Divinity, were conferred upon Rev. Hugh D. Pickett, executive secretary of the West Virginia Convention, and Rev. John C. Killian of the Publication Society, who is retiring from active duty because of age.

Rev. Clarence H. Horner, president of the Rhode Island Council of Churches, announces that the Council is taking over the work of the state Anti-Saloon League.

DEATHS

The call to "come up higher" has been heard and answered during the past few weeks by Dr. Milton G. Buck, 69, Trenton, New Jersey, pastor in New York, New York and Pennsylvania. . . . . Dr. Fleetwood Ball, Nashville, Tennessee, for more than forty years with the Baptist and Reflector . . . . Mrs. Ernest Wilson Clement, 81, Floral Park, New York, for many years teacher in mission schools in Japan and correspondent in Japan for the Chicago *Daily News* . . . . Dr. Wm. D. Thatcher, Trenton. New Jersey, for many years pastor in Pennsylvania and New Jersey. . . .

Also Dr. George D. Baker, 69, Hubbard, Ohio, for twenty years associate secretary of the Board of Education of the Northern Convention. . . . Dr. John A. Hainer, 80, Philadelphia, for twenty-seven years pastor of the Blockley Baptist Church. He served as a minister for fifty-nine years, while his father served for sixty-four years. His father, seven brother ministers and himself, with two other preacher relatives served 370 years. . . . Miss Dora Weston, Upland, Pennsylvania, daughter of Dr. Henry G. Weston, first president of Crozer Seminary. . . .

And Dr. Charles E. Brewer, Raleigh, North Carolina, a great educator of the South . . . Mr. Arthur Castle, 77, Rochester, New York, trustee of Colgate-Rochester Divinity School. . . . Dr. John L. Whorton, pastor of the First Baptist Church, Longview, Texas, which church grew under his ministry from a membership of 572 to one of 3,758 . . . . Rev. Charles W. Shelley, 62, Middlebourne, West Virginia . . . . Miss Mary Hughes, the Jane Addams of London . . . . Bro. John G. Briggs, 74, Long Beach, California . . . . Rev. George W. Hatch, 81, Bells Landing, Pennsylvania, fifty years a pastor in Pennsylvania. . .

Also Dr. A. J. Meek, 84, Punxsutawney, Pennsylvania, many years a pastor in that state . . . . Rev. Stanley C. Ramsden, 70, Washington, D.C. chaplain since 1908 . . . . Rev. C. L. Eldredge, 66, Jamaica Plains, Massachussetts, pastor in New England for many years . . . . Hon. John Sutherland, a great friend of the Baptists in South Dakota . . . . Dr. C. L. White, former executive secretary of the American Baptist Home Mission Society and president of the Home Missions Council of North America for a number of years.

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The American Bible Society has just celebrated its 125th anniversary. During these years it has distributed 305,599,217 Bibles, Testaments, and portions in 254 languages and fifty countries.

For and About Women . . . by Mabelle Rae LeGrand

Convention News Notes

THE WOMEN were there—they were there in large numbers, too, and while they were not heard from the platform very often, they did seem to "belong" to the Northern Baptist Convention. It was a joy to realize that the great body of Northern Baptists once again shared the honors of the Convention with a woman, in electing Mrs. Frank Wigginton to the place of first vice-president. She will do honor to the Convention not only at the time of the next meeting in Cleveland, May 1942, but all through the year wherever she may be called to represent the interests of the whole Convention.

The two National Womans Boards met for several days in Wichita preceding the Convention itself. Of course the sessions did not deal with many problems of administration on the fields for these matters can scarcely be decided in large sessions with many visitors present but the foreign secretary, Miss Hazel Shank, of the W. A. B. F. M. S., did give a very excellent and comprehensive survey of the ten fields and the important conditions in each during these troubled days. Likewise Miss Alice Brimson and Miss Gertrude DeClercq of the W. A. B. H. M. S. in department sessions gave some high lights on the various fields of the homeland. The presidents of the State Women's Societies in the Central area were invited to "sit in" and to have some share in talking over the problems of promotion and education. The missionary work of the fields far and near seems very far away from the women of the churches except as they have a personal interest in some missionaries they have met, or in the special projects of their own states, and one could wish that hundreds of women could have heard the reports and the missionaries themselves instead of a few dozen specially privileged women.

* * *

At once we should mention the Woman's Rally which was held on Saturday afternoon. The fact that here was gathered a large audience to hear about woman's work ought to give real proof that the women from everywhere want to know how best to promote our missionary program for a world so desperately in need today. "Love" was presented as the title of the program for the year and is arranged for twelve months covering in a very complete way the denominational emphases. Prepared by the women of Illinois it uses a key as the "keynote," built out of the letters of LOVE. A program packet with materials for all the programs of the booklet has been prepared for the price of twenty-five cents. The whole plan is well thought out but ingenuity and preparation are left to the individual.

At this rally a poster was also presented to be used for the opening of Love Gift Boxes *every month* this year. The bare brown branches are to be clothed during the year with green, silver, and gold leaves as the gifts come in. The slogan for all Northern Baptist Women will be, "Every Woman Serving in her Church."

Love Gift Boxes are expected to produce $250,000 for the whole denominational missionary program this year. These gifts must be special gifts through the boxes after the regular gifts through the church have been made. It will not help if women over-emphasize the gift boxes and raise this amount, only to find that the church giving has slumped. Let us never forget that the Church comes first.

* * *

The Special Projects of the Women this past year deserve special mention. The Sixtieth Anniversary of the Baptist Missionary Training School was celebrated with a gift of $12,000 and many new friends — The Seventieth Anniversary of the Woman's American Baptist Foreign Mission Society brought a remarkable experience. There were many who doubted the possibility of raising $70,000 in addition to the regular giving, The Gift Boxes, and World Relief, but to their great surprise it was a grand success. Under the able leadership of Mrs. Frank Wegginton, $92,000 was received and all the projects planned are assured. But more than the requested amount was received and $20,000 was transferred as designated gifts to the general budget for the year. This made it possibel to announce that the total denominational Budget was raised for this past year, the first time this has happened in many years. All are glad indeed for the success of the Anniversary and for the Budget but we must not forget that it will take extra special effort by the same women to raise a like amount this present year.

The Anniversary Pageant was unusually beautiful. It was built around a huge candlestick with seven "living" candles representing the seven projects. The various women and children who participated in raising the fund were represented by State Presidents, Foreign Mission Vice Presidents, Interpreters, World Wide Guild girls and Childrens World Crusade members. Raising the large amount of money was a reason for rejoicing on foreign mission fields but over 2500 new Givers of Record were also givers to the denomination by the women.

* * *

Women, why not have a "Refugee Dinner" in every Church? On Tuesday night, hundreds of Baptist men and women packed the Forum dining room to participate in a twenty-cent dinner. It was enough — consisting of one helping of baked beans, a spoonful of stew, bread and coffee. The tables were bare, food was served in paper containers, loaves of bread in wrappers were laid on the tables. It was a simple meal both in kind and service. At the close, each one was asked to take out a dollar bill and hold it until a given signal and then each waved it high above his head — making a real wave *offering* of $653 in *His Name* to *hungry* folks in other lands.

* * *

"Merger" was mentioned this year from the Convention Platform. Dr. A. W. Beaven reported that a kind of merger has taken place between the A. B. P. S. and the Board of Education by asking the executive secretary, Dr. Luther Wesley Smith, of the A. B. P. S. to act as president and leader of the Board of Education. He also reported that the A. B. H. M. S. and the W. A. B. H. M. S. have completed definite plans for uniting the two societies next year if the Convention delegates indicate their desire for such a union by formal vote. It is a very satisfactory plan with a proper representation of women and would in no way hinder the work done by the Woman's Board but would no doubt make the adminstration more simple and satisfactory. Throughout the past year, the A. B. F. M. S. and the W. A. B. F. M. S. have also discussed a union of the two Boards but before the N. B. C. in Wichita voted it down almost, but not quite, unanimously. Of course, it is possible for the Convention in Cleveland to indicate its wishes for both the Home and Foreign Missionary enterprises. Many churches do not think in terms of two Foreign and two Home Boards, and all the work of

women is union until it reaches the tional Boards.

* * *

Missionary Study Books for adults are ly STUDY books this year. "Christian ots of Democracy in America," by thur E. Holt, will need serious reading l thinking. "A Christian Imperative," Roswell P. Barnes, is much the same e though dealing with the World Order. hy not have some reading groups this ar which will listen to the important apters and then discuss the statements erein?

They do not lend themselves to pro-ams but should be read and studied.

The Young People's books are splendid d presented in an unusual way. "The ed and Soil," by Richard T. Baker, is sorbing in its convincing story of Gens" (a boy of this generation), and Author of Liberty," by Robert W. Searle, resents problems in story form and closes ch chapter with striking questions for scussion.

* * *

House Parties are the order of the day r Northern Baptist Women. Colorado d Wyoming held theirs in May, Penn-lvania and Iowa in June, Wisconsin in ly, Nebraska in August, and others early nd late in the summer. These parties resent time to talk about plans and pro-rams and here is generated the power r the year's work. Christian fun and llowship is most important.

* * *

The second annual meeting of the Min-sters' Wives Fellowship was held at Hotel assen, Wednesday, May 21 at 7:30. The eeting was marked by fine attendance nd a spirit of enthusiasm for this new rganization.

Mrs. M. Ray McKay, Topeka, Kansas, he vice-president, presided. Greetings in ehalf of Kansas were beautifully present-d by Mrs. L. M. Hale, Wichita, program hairman, and Mrs. George W. Wise, To-eka. After a solo by Mrs. Erdmann mith, Chicago, Mrs. E. J. Millington as uest of honor spoke briefly.

Officers elected by the Fellowship are: Honorary president, Mrs. Robert Tum-elston, Bustleton, Pennsylvania; presi-ent, Mrs. John Barton, Sioux Falls, South Dakota; vice-president, Mrs. Charles Ban-ing, Columbus, Ohio; secretary-treasurer, Mrs. G. Blain Hemans, Williamsport, Pennsylvania.

Mention
"The United States Baptist"
When answering advertise-ments

Here and There in Rural America

By MARK RICH

A convalescent cannot sally forth to see rural America. But, should he be fortunate enough to have within reach a set of rural books, reading and browsing serves as an excellent substitute for travel. In fact, one can learn some things from books that he is likely to miss on an uninterpreted trip through the country. While temporarily indisposed, I have used this latter method of experiencing rural life. Here are about forty books, not very decorative on the living-room table. Most visitors merely glance at a title or two, and lay them down again. There is no brightening of the eye in recognition of friends of the book world.

To me, they are precious volumes, gathered from used book stores in many places, bargain sales,—castaways as it were, now choice citizens in my nation of rural books. The new ones bought at regular prices are probably less prized than are the old ones found after long searching. I want to introduce you to a few of my rural friends from the book world.

A Priest to the Temple

Here is one that cost fifty cents, used, of course. I wish some publisher would print a new edition available for every pastor and deacon in rural America. "A Priest to the Temple" was written by George Herbert, the English poet. He was a rural parson with the mind and heart and soul of a country pastor. This treatise was written when he was pastor of a country church at Bemerton, England. It sets forth a high standard for the life of the clergy, and it is said that Herbert "strove so earnestly toward his ideal, that his ideal picture of a country parson became a portrait of himself."

The Country Life Report

Representative of the period when the rural church movement had its birth is the Report of the Commission on Country Life (1909) appointed by President Theodore Roosevelt. The possession of this document should give joy to every lover of rural life. My copy cost 10 cents through the kindness of my friend Dr. Benson Y. Landis, who came across it in a Washington, D. C., used book store. Copies are difficult to obtain and at a higher cost than mine.

A New Day for the Country Church, Etc.

An excellent book on church methods is "A New Day for the Country Church," by Rolvix Harlan, one-time secretary of Town and Country Work for the American Baptist Home Mission Society. Time limits an introduction to the rest of my shelf. But, we must pause to greet the charming works of David Grayson. We cannot overlook Mark Dawber's "Rebuilding Rural America," and, "Highland Shepherds," by Arthur W. Hewitt. For moments of relaxation "Forty Years a Country Preacher," by George B. Gilbert, will furnish many a laugh.

Rural Affairs at Wichita

Since the Northern Baptist Convention was held in Wichita, a city set in a great agricultural empire, it was natural to give considerable attention to the country church. On Tuesday afternoon one half hour was devoted to a presentation of rural work from the Convention platform. The speakers were the Rev. F. W. McDermott, director of rural work in Ohio, and the Rev. James E. Bell, pastor at Burnside, Iowa. The Rev. Harold O. Gronseth of Walworth, Wisconsin, received the Rosa O. Hall certificate for distinguished service in town and country fields.

The Town and Country Luncheon, despite a heavy thunderstorm, drew an attendance of 225. Dr. A. W. Beaven presided, with Professor Elmer S. Fridell of the Berkeley Baptist Divinity School and the Rev. E. Clarke Grandfield of the Old Stonington Baptist Church, Illinois, as speakers.

The rural booth, with a picture of "Sunday Morning" by Durant at the center, was the object of much interest.

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United States Baptist Book Club

July Selection

ORCHIDS AND EDELWEISS, BY ROSALEE MILLS APPLEBY. BROADMAN PRESS. 207 pp. $1.00.

THE title names two flowers which are symbolic of snow and sunshine, but there is no coldness in this volume. The sun shines throughout its pages, and warmth and cheer is felt in all of the twenty-six messages.

The entire work is marked with literary charm. Many of the sentences remind one of the writings of Browning, or Shakespeare. Much is said in a few pungent words. The rare combination of optimism and seriousness is admirably presented. God is reverently discovered in the commonplace, if one might call it that, for God's touch is seen upon everything, until there is nothing common or unclean, where He has passed.

The book furnishes encouragement for the discouraged, hope for the defeated, comfort for the sorrowing, and inspiration for all who seek a reverent approach to God. It is excellent for private devotional reading, and abounds in suggestions for timely talks and sermons.

The following paragraph is typical of the beauty of thought and expression in which the whole volume is written.

"The rainbow arched across the sky is a reminder of God's promise. The rivers that pass with their refreshing gifts tell of his mercy and recall the river of life. The flight of the bird tells of a Father's care. The stars at night bring back the confidence that He who guided Wise Men of old, still leads us today. The silent lamps above are a nightly speech to every heart that God keeps through the darkness."

One lays the book aside agreeing with the author, "To stand in holy places with God is more desirable than to climb to starry heights alone."

ALTERNATE BOOK CLUB SELECTION

Can We Keep the Faith? By James B. Pratt. Yale University Press. 216 pp. $2.75.

Thirty-five years ago Professor Pratt planned that at the close of his career he would write a book "that would sum up what the reading and thought and experience of a lifetime should have taught me concerning the religious tendencies of our years, and the prospects of Christianity in the years to follow." The goal is most certainly reached in this philosophical study, for the writer cleaves to his theme from the first page to the last. After defining his topic, he asks why it is worthy of consideration. The answer is that the present generation of young people is not hostile but ignorant of the Christian tradition. This Christian tradition he defines as Christianity itself, and Christianity is, "a unified attitude of the individual and of society, a deep-lying group of feelings, a character of the will, a persistent form of effort, a sentiment involving both emotional and volitional factors and centering around a general type of conviction or cosmic point of view, a stream of spiritual life flowing down the ages." This is what is involved in keeping the faith. He warns that "if we let the Christian tradition die out but for one generation it will never return." He asks, in the light of existing conditions, what faith we must try to retain, and what will be our aids in preserving it. The questions discussed are those that every intelligent Christian should be informed about so that he might do all in his power to enlighten those who are ignorant of the Christian tradition, or who have grown skeptical. It is not the author's presentation of Bible truths, but his knowledge of what college students are not thinking, and his philosophical insight, which make the book invaluable to religious leaders.

BOOK REVIEWS

You Can Be Happily Married. By Gilbert Appelhof, Jr. Macmillan. 218 pp. $2.00.

The author of this manual on marriage organized and directed "The Modern Marriage Clinic" in Detroit, in connection with his pastorate. He is familiar with the problems, desires, and plans of those contemplating marriage, and deals with them sympathetically, intelligently, and reverently. The subjects discussed are, Looking Forward to Marriage; The Engagement Period; Pre-Wedding Arrangements; The Marriage Service, and After; Special Helps for Married People; Marriage, A Growing Experience; Some Common Family Problems. Apparently every conceivable question which young people seeking marriage ask, is answered.

This is an ideal book to place in the possession of all young people. The approach is one that gives to marriage its appropriate dignity and sacredness. With the exception of the chapter on Special Helps for Married People, the volume has nothing in it to offend the most sensitive minds. This chapter need not have been given a place in this study. Those contemplating marriage will find the volume of unestimable assistance to them. The bibliography is exceptionally well chosen.

An Enlightened Conscience. By Irl G. Whitchurch. Harpers. 282 pp. $2.50.

This is a text that should find its way into every theological seminary, Christian college, and minister's library. It is a scholarly rebuke to the pseudo-scientist who has been unethical in his teachings of ethics. It shows how Christ cannot be ignored, but must be made the supreme norm, in the intelligent and honest study of human conduct. Christianity "is a faith in God and a good life with men. Its faith lives by bearing the fruits of righteous love. These two—faith in God and the good life—are indivisibly one and inseparable. Like the inside and outside of a cup, you cannot have one without the other." Salvation is defined as "continuous moral regeneration, or growth into the likeness of God our Father." The teachings of Jesus are related to the field of ethics in an unseparable manner. New and significant meaning is given to many of his works and words. Students of naturalistic theories will find that they must become students of Jesus if they honestly want to enlighten their own and the conscience of others. The chapter which contends that Morality Is Social is a masterpiece in logical and scholarly thinking. Ten other chapters are full of thought-provoking material.

Honest Religion. By John Oman. Macmillan. 196 pp. $2.25.

John Oman left this manuscript on his desk at his death. Had he lived he undoubtedly would have revised some chapters of the book, but readers of his other volumes will find revealed here his pro-

nd knowledge of human life, and his npathetic understanding of troubled ls. In twenty short chapters, too brief times to do justice to the theme dis- sed, he writes about such pertinent top- as, The Father, Faith and Freedom, us and His Kingdom, Salvation by th, Fellowship of The Spirit, The urch and The Churches. The Christian nister will be well repaid mentally and ritually for meditating on the words of s stimulating and scholarly book.

Turning on Lights, by John Bruce xander, Falmouth Publishing House, 00.

n these twelve sermons preached at uka College by the student pastor re is truly light for these dark days. Alexander is not only a keen thinker, ing up to modern problems, he is also able preacher and his sermons sparkle th fresh, timely illustrations. The k is worth buying just for the sake securing the illustrations. But the ole book is, very evidently, the result mature thought and a wide experience. is Baptist college is indeed fortunate have a regligious leader who has such splendid Christian philosophy as rep- sented in this book of brilliant and lpful sermons.—Stanley Stuber.

"Come, Let Us Worship" by Albert W. lmer, The Macmillan Company, $1.50.

"Come, Let Us Worship," by Albert W. lmer, comes from the press while his rlier work on the act of conducting blic worship is fresh in mind. The ok covers new ground and presents in cellent fashion phases of worship not eviously considered.

President Palmer senses the high mood worship. or him worship is a thrilling perience. It is the most basic means of anging human nature and transforming aracter. Through worship man comes to inner fellowship with his fellow men, ith the universe, with God. Harmony ith the Infinite, communion in which the dividual loses himself in God, is the sence of worship. Five spiritual satisfac- ons may come out of a genuine worship perience. These are security in God, preciation or recognition in the sacra- ent of comradeship, new experience, astery in more godly living and a desire r sacrificial sharing or altruism.

"Come, Let Us Worship" is devoted rgely to suggestions for the conduct of ublic worship. Among the topics dis- ssed are preaching and worship, use of e Bible, literary materials, organizing e church service, building problems and ccessories of worship. Many practical ggestions are made.

The book has one disappointment. The cket gives a subtitle, "A Manual of Vorship for Small Churches." But, Dr. Palmer never gets into the small church. His models are the First Congregational Church, Kalamazoo, and Thorndike Hilton Memorial Chapel of the Chicago Theological Seminary. Rural Life Sunday, now permanently established in the church calendar and widely observed, receives no mention. All along the frame of reference is the larger church in the city. The title belongs to the small church, the atmosphere to the big church. But this should not obliterate the fact that here is a superb presentation of basic principles of worship applicable alike in small and large churches. The author, by a clear understanding of the nature of worship, a lucid style, and a joyous mood has given a book which should be read by every pastor and layman.

MARK RICH.

Prophetic Patriotism. By Carter H. Jones. Broadman. 168 pp. $1.00.

Thirteen timely sermons based on Old and New Testament texts.

212 Victory Poems. Written and compiled by Clifford Lewis. Zondervan. 184 pp. $1.00.

Heart-appealing poems, very suitable for pulpit use.

Stories of Favorite Hymns. By Kathleen Blanchard Zondervan. 118 pp. $1.00.

Fine for illustrative material. Often more is told about the author than the hymn he wrote.

Easy Object Lessons. By Elmer L. Wilder. Zondervan. 114 pp. $1.00.

Fifty-two object lesson talks, to children, on salvation and living the Christian life.

One Altogether Beautiful. By George L. Rulison. Zondervan. 167 pp. $1.00.

Eight scriptural messages on the matchless Christ.

Windows That Let in the Light. By Dallas C. Baer. Zondervan. 132 pp. $1.00.

Twelve sermons on the parables, which are textual rather than expository or exegetical. These messages are commendable for their preaching value and practical application to life.

The Witness of His Enemies. By George R. Pettigrew. Zondervan. 110 pp. $1.00.

Testimonies of our Lord's enemies are used to establish His august claim as Mediator. The liberal thinker is classified with these enemies.

Lemon's Bible Game. By John B. Lemon. Zondervan. $0.75.

This is the eleventh edition of this entertaining and educational game, which can be played twelve different ways.

NOVELS

Vanishing Rainbows, by G. F. Allee. 263 pp. *The Mystery of Parkview,* by Kenneth Anderson. 192 pp. *Beyond The Lifted Gates,* by Wynema Atherton. 249 pp.

The Girl of The Crimson Rose, by J. R. Turnbull. 249 pp. Four religious novels, published by Zondervan at $1.00 each. The first named is by far the most fascinating volume, though all are somewhat amateurish.

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BOOKLETS

Tobacco and Health, by Arthur H. Steinhaus and Florence M. Grunderman, published by Association Press, at 35 cents, is a scientific study, written in non-scientific language, of the effects of smoking on the heart beat, breathing, and on life expectancy. Unsurpassed in its brief, but comprehensive presentation of scientific facts in a readable style.

One Besetting Sin, by Charles F. Weigle, at 25 cents.* A well prepared treatment on tithing.

Going With the Wind, by Edward Jagt, at 25 cents.* Morality, freedom, peace, spirituality, and evangelism, are all going with the wind of skepticism.

God's Ideal Woman, by Clifford Lewis, at 50 cents.* Six talks suggesting a way of happiness for girls and women.

Russellism Exposed, by Paul E. Hewitt, at 35 cents.* An excellent discussion. Quotations are given from the writings of Russell and Rutherford, and Bible verses quoted to prove these teachings fallacious.

*Published by Zondervan.

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GIPSY SMITH, JR. TO LEAD ANNUAL CAMP MEETING AT WINONA LAKE, AUG. 24-SEPT. 1

Homer Rodeheaver in Charge of Music

What a treat is in store for those who attend this inspiring Camp Meeting at Winona Lake, Indiana! Gipsy Smith, Jr., internationally known evangelist and son of the original Gipsy Smith, is preparing a program that is said to be a spiritual feast—every minute an inspiration. An interesting fact about Gipsy Smith, Jr., is that his conversion did not take place until he was thirty-five years of age, when he was an officer on the Cunard Steamship Line. Even at this late date he took his college and seminary work and today is one of the most outstanding evangelists in the country. Homer Rodeheaver, undoubtedly one of the world's greatest and most loved song leaders, will lead the music, assisted by the Carolina Gospel Quartette. This in itself will be worth coming miles to hear.

Is It Not About Time—?

ROBERT LINCOLN KELLEY, Berkeley, California

IS it not about time that we ceased putting others "on the spot" and began to put ourselves there? Is it not about time that we, if we be really Christlike, being professing Christians, began to heed His word when He said, "Take out the beam which is in thine own eye ere thou seek to take out the mote, the splinter, which is in thy brother's eye"; remembering that a beam, a plank, has plenty of splinters and that the greater blame attaches itself to the one having that than belongs to the other one who has only a splinter? Is it not about time that we remembered that "there is so much of good in the worst of us and so much bad in the best of us that it behooves all of us to say very little about the rest of us."

Is it not about time that we ceased to call our doxy orthodoxy and the other fellow's doxy heterodoxy; about time that we ceased to blueprint the other fellow's course in biblical interpretation as we would resent his trying that course of action upon us; about time that "freedom of conscience" for which our forefathers fought and bled and died, became for us, in its application, something more than words, became life, became spirit? Is it not about time that we ceased to classify, to catalog, to put into categories others who do not say shibboleth as we do, who do not use the same dialect in matters of the soul's approach to God as we do, who do not come from the same school of thought, be it liberal, be it conservative or what-not, as we do, who dare to be true to their convictions, under God, who may have a more objective or subjective point of view than we have, who may be Anglican, Greek, Roman, Protestant Christian or if not Christian may be Jewish or what-not, possibly those of "no name or sign"?

Is it not about time that we ceased to be parochial, nationalistic, tribal, denominational, limited, cabined, cribbed, confined, petty and small in our attitude which may become a tremendous liability in this hour? Is it not about time that we began to change this liability into a possible asset? Is it not about time that we remembered what Dr. Zwemer once said, "There are eyes that have never been illuminated with a great vision, minds that have never been gripped with an unselfish thought, hearts that have never grown passionate over great and existent wrongs, hands that have never grown weary lifting the burden of another"? Is it not about time that we took to heart the words of Zona Gale, "God help me to increase the area of awareness in my soul"?

Language of Piety

Is it not about time that we ceased to call ourselves real Christians using the language of piety with a cant that repels the man of the street? Is it not about time that we ceased to use the language of a Christian faith and got down to the spirit implied in the same, remembering that lip-service is one thing and life lived for others is the service to which God calls us and to which the hands of the needy, the stricken, the baffled, the frustrated, the backward ones, the broken in spirit, as well as body, beckon us today?

Is it not about time that churches ceased to look upon the pastor, as they called him, as "a hired man," and broke his heart and his spirit and his back by making him a chore-boy instead of releasing him to the prophetic emphasis for which God called him into the ministry? Is it not about time that church ceased to make of the pastor not only, in him to be their under-shepherd "a hired man," but in farewelling him, when he leaves them, often with broken health, broken morale, broken dreams, "a fired man"? Is it not about time that churches ceased to break and proceeded to make their pastors, prophets and flaming evangelists through cooperation, through prayer, through throwing around them an atmosphere in which they can deliver all that, under other conditions, they have demanded them to deliver, and then made it impossible for them to deliver?

The Commission

Is it not about time that we remembered that commission He gave ere He left His own so long ago, as He vanished into the heavens, "Go ye into all the world and preach the gospel to all nations"? Is it not about time that we ceased to profess His name, the while He may be our Saviour, and determined to make Him Lord: Lord of our talents, our treasures: Lord of self and service and of substance? Is it not about time that we ceased to be so complacent as to the waning missionary giving of so-called Christians? Is it not about time that we ceased to pray in words merely and prayed in works? Is it not about time we ceased to give incidentally to that which is fundamentally the one program that can bind together our broken, bleeding world? If money talks we have been whispering. Is it not about time that we remembered what another has said so truly, "He who is willing to be saved alone is already lost"?

Is it not about time that we allowed the words of the forerunner of Jesus Christ, John, to strike home to our hearts to become the basis of our living, our loving, our giving and so in the end of our finding and our enrichment? And what are those words? "He must increase and I must decrease."

YOUNGSTOWN OVER THE TOP

When the eight teams, comprising nearly fifty workers, turned in their final reports, the refinancing campaign of the Baptist Temple at Youngstown, Ohio, had gone over the top. Not only had the goal of $90,000 been achieved, but the entire congregation felt a spiritual quickening such as they have not experienced in years. The final indebtedness of $75,000 awaited the moment when the boards of the Temple conceived the time was right to secure the subscriptions. The eagerness and loyalty of the people to make an end of the mortgage was greater, however, than times and seasons. Mr. F. J. Unger, campaign manager, representing the Columbian National Life Insurance Company of Boston which sponsored the effort, stated that in all his experience as a director he had never seen such earnestness and perseverance on the part of a congregation. Dr. F. B. McAllister, who has been pastor of the Baptist Temple for ten years, also insisted that the spiritual gains of the campaign have been far beyond any expectation. An interest and enthusiasm has quickened the entire church.

EXAMINING COUNCIL

An examining Council of the Churches of the Abington Association met in the Blakely Baptist Church, April 25, to examine Mr. Ward Gage who is a licentiate of that church, for ordination to the Gospel Ministry. Mr. Gage passed his examination by unanimous decision of this Council.

WHY I AM A BAPTIST

love the beautiful symbolism of the nances of the Baptist churches. I a baptism that does not have to be ied, defended or explained, but is in f such a living picture of burial and rrection that even the blind eye must e itself if it would not see. And ve the creed that is written nowhere n in the New Testament, which al- s growth and the changes which must e with increase of light and stature, out periodical revision. Then I love simplicity of the Baptist organization. here wasn't a Baptist church in the ld there would, nevertheless, be mil- s of Baptists in every generation. I the democratic churches. I even nt the innovation of advisory boards Baptist churches. And I love Baptist ognition of the right of private judg- t, the liberty of personal opinion. I the free responsibility of the hu- n soul, standing on the legal plat- m face to face with God with no sha- v of pope, or bishop or priest, or man- le creed falling between himself and Master. That's why I am a Baptist.

—*Robert J. Burdette.*

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THE HOUR HAS STRUCK

t is high time we were devoting more e to prayer and study, the keys to a cessful Christian life. Many well- aning Christians fail to make the most their lives simply because they are willing to pay the price. Prayer and dy call for self-denial and concentra- n of purpose. It is not easy. In fact, s hard. But it is worth all it costs.

Paul exhorts us to "pray without sing." Jesus found it necessary to nd whole nights in prayer. He taught disciples to pray. Nothing is said ut his teaching them to preach. Prayer the Christian's vital breath. He can- live and grow without it. How neces- y in the hour of temptation, in every ie of crisis, in fact, all the time.

To be an intelligent Christian, in- ested in carrying out the Master's mmand to make his gospel known to ery creature, it is also necessary for to study the fields that are white unto rvest. The artist portrays above a v of the mission study books of both r Home and Foreign Mission Boards. careful and prayerful reading and dy of these will greatly increase the owledge of the work of our boards, in- sify interest in it, and call forth our mpathetic and liberal support. "Study show thyself approved unto God, a rkman that needeth not to be amed."

WHEN--

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REVIEW OF THE MONTH

(*Concluded from page 13*)

Movement are Dr. Arthur H. Compton, Nobel Prize winner, of the University of Chicago; and James M. Speers, president of McCutcheon's Department Store in New York.

Judaism

A veritable bombshell burst in Jewish religious circles this month, when it was announced from Louisville, Kentucky, that the Jewish congregations of that city were considering a move to deny rabbinical services to Jews not affiliated with synagogues. Such an action would be without precedent in the history of American Judaism.

The plan was decided upon by an intercongregational committee representing the six Jewish congregations of Louisville after a survey which showed three unaffiliated families for every four families which did belong to some congregation. Its effectiveness was contingent upon ratification by each of the six congregations. Five of them promptly ratified the plan, but the sixth—Temple Adath Israel, refused to commit itself. Dr. Joseph Rauch, rabbi of the Temple declared that the Board of Trustees would refuse to ratify.

"I will not deny my services to anyone, even though he is not a member of a congregation," Rabbi Rauch said. Thus, the plan appears to be doomed.

Jewish leaders in other sections of the country seemed to regard the whole idea unfavorably. The Reconstructionist, official organ of the Society for the Advancement of Judaism, commended the purpose of the Louisville congregations in seeking to increase synagogue membership, but opposed the method. The real problem, said this journal, is how to awaken in Jews that religious spirit which will make continual contact with the synagogue, and not merely the benefit of its occasional ministrations, a need felt by all Jews.

Architecture

The steel framework of the "church of the future" took form this month at the east edge of Kansas City's famous Country Club Plaza. The church is Architect Frank Lloyd Wright's conception of what a church building should be.

This sheet steel and granite church, with its spire of living light from a crown of searchlights, its floor heating, its comfortable individual theater-type seats, its artificial lighting and air conditioning, will be the new church home of Dr. Burris A. Jenkins' Community Church, famous liberal religious center.

Contractors believe the first unit of the structure will be ready in the fall. It will be the main auditorium, seating 1,200 persons, with space for a 100-piece orchestra, dressing rooms for stage productions and a movie projector behind a semi-transparent screen. Cost of the unit will be $100,000.

When completed the church will have three parking levels, all above ground, and a children's church, a small auditorium seating 250.

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The Standard Publishing Co., 8th and Cutter Sts., Cincinnati, Ohio

D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO BRACE YOUR PEOPLE FOR BITTER DAYS. Whether the war brings bitter days, or the passing years, bitter days may come to us all. Our Christian faith is not intended to make us immune from all the ills of life. Christianity is no escape mechanism for men and women who suffer and are overborne.

The function of faith is not to shelter us from the common ills of life, but to undergird us and fortify our spirits when ills come.

The Psalmist speaks of "going through weary-glen," and the "fountains there for our refreshing," but they who travel the road of life must needs pass through the weary-glens. Religion does not prevent, but it does furnish refreshing fountains in the midst of them.

The minister must so declare this to his people that when the storms break and the tempests sweep, his people may be braced for the ordeal.

To know where to find the "Rock in a weary land"; to be sure that there is a refuge and fortress; to know that "all things work together for good to them who love God"; to know that there is outcome and final victory to those who endure to the end—that is enough.

This is the security any trusting soul desires. No greater service can a pastor and preacher render to his people than this. Do not promise lotus-scented isles on which to live in this world. Face them up with the realities of life, then show them the way to the Christian's armory.

DON'T MISTAKE MUDDY THINKING FOR PROFUNDITY. Many a man thinks he is speaking profoundly, when as a matter of fact he is indulging in muddy thinking. He is seeing through a veil darkly, and is trying to describe what he sees. Many of the profoundest thinkers express their thoughts in clearest fashion. It is said of the Commentary on Matthew by John A. Broadus, there is scarcely a word in the book that a man of the street cannot understand.

Come down out of the mist and fog, think straight, speak simply, forego the temptation to run off on tangents and go on detour, and much of your speaking will lose its profundity and the common people will hear you gladly.

A physician often seems to have very profound learning when he tells you what is the matter with you in very technical language. It may be a very common ache in your equator, but if he tells you in technical language you are persuaded the trouble was sufficiently severe to justify sending for the doctor.

That will do for a physician; it is impressive to the patient. But for the preacher, I recommend that he speak in language all can understand. His collections will probably be as large as if he were to assume the role of an M.D.—which may be loosely interpreted to mean MUDDLED DISSERTATION.

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LONG TERMS OF SERVICE

Dr. Samuel Everton celebrated his fifteenth anniversary with the Central Baptist Church, Olympia, Oregon . . . . Rev. E. R. Powell, fifteen years with the Broadview Church, Cleveland . . . . Dr. John H. Skeen, thirteen years with the First Church, Colorado Spring, during which time, 1,025 have united with the church . . . . Dr. Perry J. Stackhouse, after twenty years with the First Church, Chicago, announced his retirement October 1 and will make his home in Florida . . . . Rev. Howard L. Zepp has resigned after twenty years with the Bristol, Pennsylvania, church . . . . Dr. William A. Harrod is celebrating his twenty-fifth year with the First African Church of Philadelphia. . .

And Dr. W. S. Abernethy has resigned as pastor of the Calvary Church, Washington, D. C., effective December 31.

. . . Rev. W. F. Bostick, twelve years with the Redford Church Detroit, Michigan, who welcomed forty-six at a recent service . . . . Rev. J. T. Davis, after thirty-seven years with the First Church, Blairsville, Pennsylvania, goes to Spot, North Carolina, as pastor . . . . Dr. Joseph R. Wood, fifteen years with the First Church, Reading, Pennsylvania . . . . Dr. W. H. Baylor, after fifteen years with the Parkview Church, Portsmouth, Virginia, is returning to Baltimore, where he served for twenty-nine years. Dr. Baylor has given fifty-one years to the ministry . . . . Rev. Stewart N. Hutchison, twenty years with the East Liberty Presbyterian Church, Norfolk, Virginia. . .

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JACOBS, TEN YEARS AT MAYWOOD

The First Baptist Church of Maywood, Illinois, has had one of the best years in its history, according to reports presented at the annual meeting. The pastor, the Rev. William S. Jacobs, began his work as minister of this church on March 1, 1931, and this pastorate of ten years is twice as long as any pastorate in the fifty-two years of the life of the church. In this ten-year period 406 new members have been added to the church. Of this number 201 have come by baptism, 171 by letter, and thirty-four by experience or restoration. The number of additions in the year just closed was sixty-six, of whom thirty came by baptism. The present resident membership is 576.

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N.B.C. MEN'S COUNCIL

Three important changes have recently occurred in the chairmen of state organizations of Baptist Men.

Mr. A. J. Hudson, because of the pressure of work in connection with the Finance Committee, has resigned and Mr. V. J. Goodridge, Youngstown, Ohio, has been elected chairman of the Ohio Baptist Men.

In Washington Mr. Floyd E. Fenton of Spokane has been elected chairman of the Washington Baptist Men and Arthur G. Jarvis of Wilmington, Delaware, has accepted the chairmanship of the Delaware Baptist Men.

This leaves North Dakota as the one state which has failed to select a state chairman of men's work.

At the Northern Baptist Convention at Wichita the men's meetings were very largely attended. The Annual Meeting of the National Council of Northern Baptist Men had an attendance of over 600 men. This meeting was followed by a banquet addressed by Gov. Harold E. Stassen of Minnesota with 560 men at the dinner and about 100 turned away for lack of accommodations. At the Men's Bible Hour on Sunday morning over 800 men listened to an address by Dr. Longley of India.

The following officers were elected to serve the National Council for the ensuing year: chairman, Romain C. Hassrick, Pennsylvania; vice-chairmen, C. C. Tillinghast, New York, A. L. Haggard, Washington, John Singleton, Illinois, Lewis Milam, West Virginia, R. W. Lloyd, Massachusetts, George Earl, Minnesota, A. J. Hudson, Ohio, G. B. Brink, Southern California; secretary, W. G. Boyle, New York; treasurer, A. E. Seibert, New York.

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E BAPTIST BIBLE SCHOOL

general training school for Christian kers is located at 715 Eighth Street, W., Washington, D. C. This training ool was established by the Baptists of shington, D. C., in September, 1930. y were led by the conviction that a school was needed in Washington vicinity. And the progress of the ol has demonstrated that this con- ion was correct.

The best place in the world for a eral Christian training school is shington, D. C. Young people come e from all parts of our country and world, and many of them enter this ool. Then Washington is a great edu- ional center so that library facilities afforded the students to do research rk.

The school has a faculty composed of olarly and experienced teachers. The nty-three courses include the Greek l Hebrew languages, so that students a study the Bible in the original lan- ages. We have had all classes of Chris- n workers to study with us—preachers, ssionaries, Sunday School workers, Y.P.U. workers, social workers, etc. It a very practical school. Nearly every te in the Union has been represented the school since its establishment.

The expense of attending the school is all. There is no tuition charge. There a charge of a nominal registration fee. any of our students work during the y and attend classes in the evenings. his is true of all schools in Washington. e shall be glad to send information to yone who may desire it. Write us for ch information.

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Roman Catholics will have four sum- er schools of Catholic action this year, be held in St. Louis, Boston, New York d Chicago.

Methodists will sponsor two work mps for young Methodists in Ohio and Michigan, where the young churchmen ill make a study of typical rural com- unities.

Nearly thirty summer conferences for dults will be held under denominational spices, from coast-to-coast between ow and late August. Many of them will e sponsored by the United Christian dult Movement.

The Federal Council of Churches will old forty-one schools for rural ministers o help them get better acquainted with ural parishioners.

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Another Year of Service

(The following article was clipped from the last issue of *Bethel Messenger*, Rev. Henry E. Beutler, editor, Buffalo, N. Y. It is well worth the time to read it.)

Bethel Messenger has completed 14 years of service in Bethel Lutheran Church and in the kingdom of Christ. Naturally our first thoughts are thoughts of gratitude to Almighty God for permitting us to serve in His Church so long and for His many blessings in preserving this messenger of the Gospel of Christ. We pray the good Lord may continue to bless and use our paper in the work of His Church.

Our *Messenger* enters more than 200 homes in this community, and is read. Even our advertisers, whom we expect to be interested only in what business they might gain through advertising in our paper, read it and like it. One said recently, "I never read the *Messenger* in my office. I always take it home with me." Another said, "I sometimes read your paper through twice." A third party said, "I gave my copy to a friend who wanted to read it. May I have another copy?" A fourth said, "Mrs. —— would like to have you put her on the mailing list. She enjoys our paper so much." And many other comments could be given.

Our *Messenger* is also mailed to readers in eight different states and the Province of Ontario. They are either former members of Bethel or students at our universities. And to them, as one young man wrote, "It is like a letter from home."

That makes editing and publishing *Bethel Messenger* a real pleasure.

"I read it in *Bethel Messenger*," is a common expression among our people. That means that our *Messenger* is a newsy paper. Of course, the editor cannot attend the meetings of all our organizations. He must have help. And faithful helpers he has in the secretaries and reporters of our various societies. They are still doing a fine job of reporting all the important events in Bethel. That, too, helps to make our paper interesting reading. Our people want to know what is transpiring in the church and so they read our paper. Many thanks to our secretaries and reporters!

It is true the editor has to make up the dummy and prepare the manuscript for each issue, but, if the printers were untidy, careless and inexperienced, the best of editing could not and would not help the outward appearance of our paper. Much credit is therefore due to the workmanship of The National Religious Press, who have done the work for us since the first issue. We gladly admit that they do a fine job.

Those who have served on the Circulation and Business Committee know that there is work connected with publishing a church paper. We wish to thank the members of this committee for their fine cooperation and assistance. We believe they also get as much pleasure out of this work as the editor.

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